

DIALOGUES ON THE OTHER WORLD.

By Way of
Conference between THREE FRIENDS.
On the Angelical HEAVEN.
The Nature and Fall of ANGELS.
The Scripture Account of the State of the DEAD.
The several Benefits of the RESURRECTION.
The *Millennium* of St. JOHN.
And the future Renovation of ALL THINGS.

Tending to
Illustrate the Writings of the PROPHETS :
And to shew the Harmony of the Sacred SYSTEM.

To which is added by Way of
APPENDIX,
Certain LETTERS respecting the aforesaid SUBJECTS.

By J. FAWCETT. *K*

*— So shall the World go on — till the Return
Of him so lately promis'd — to dissolve
Satan with his perverted World, then raise
From the conflagrant Mass, purg'd and refin'd,
New Heav'ns, new Earth, Ages of endless Date,
Founded in Righteousness and Peace and Love,
To bring forth Fruits, Joy and eternal Bliss.*

MILTON.

L O N D O N:

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DIALOGUES

ON THE

OTHER WORLD.

By Way of

Conference between THREE FRIENDS.

On the Angelical Hierarchy.

The Future and Fall of Man.

The Resurrection of the Dead.

The Resurrection of the Resurrection.

The Millennium of St. John.

And the Future of All Things.



Illustrated by the Proprietor.
And the Proprietor of the Sacred System.

To which is added by Way of

APPENDIX.

General Instructions for the Study of the Sacred System.

BY J. W. C. T.

— The Sacred System is a new system of
theology, and is the basis of the
entire system of the Sacred System.
It is a new system of theology, and is
the basis of the entire system of the
Sacred System. It is a new system of
theology, and is the basis of the entire
system of the Sacred System.

LONDON.

Printed for the Author, and sold by J. Brown, at the
New York Office, 10, Old Street, the City of London.
is in the City of London, and is the basis of the
entire system of the Sacred System.

THE PREFACE.

AS it is the Design of these DIALOGUES to inform the Mind in Points commonly reckon'd both useful, and entertaining, and at the same Time of universal Concernment; if they are so framed as to answer their End, it is a sufficient Apology for their Publication. They might indeed have been thrown into the Form of Essays, or Dissertations on such and such Subjects; but as the present Form was designedly pitch'd on to please the Publick, and for no other Reason than as judging it more entertaining, the Author hopes his Design to please will at least be pardon'd, even by such as may think he has taken an improper Way for it. He has endeavour'd at least at Truth in the Points he treats of, and if he happens in some Things to differ from some of his Readers, as he knows it impossible to agree with every one, he has only to say he imposes his Tenets on no one, and will as soon as convinc'd as readily change his Sentiments, as Philander does in Dialogue the Vth, where as the Reader will easily see the Plan is alter'd, and for the very same Reason that is there related. It is a Debate he knows which has been lately agitated, but which he has therefore purposely refrain'd from Reading, that he might not be bias'd by any meer human Authority, but by that more perfect Rule of Faith the sacred Writings. And to conclude, tho' he does not pretend to new Discoveries, the Reader may yet meet with some Things set here in a different Light than perhaps he has seen them before: and be thereby led both to study the Scripture with more Application, and to do it with more Understanding.



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DIALOGUES

ON THE

OTHER WORLD,

BETWEEN

PHILANDER, CRITO, and THEOPHILUS.

DIALOGUE I.

PHILANDER was a Gentleman of an easy Fortune, who for the most Part resided in the Country, though he now and then made a Journey to Town. He lived in a pleasant and commodious Village, where he had contracted a Friendship with THEOPHILUS, a Religious Gentleman that lived in the Neighbourhood, and with whose Conversation he was greatly delighted. A Friend from Town, whom we shall here call CRITO, was at this Time at the House of PHILANDER, when all three walking in the Garden, they were admiring the Face of the Sky, which was then, being

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ing a fine Summer's Evening, very beautiful. Upon which PHILANDER could not forbear observing, that if the outer Courts of Heaven were thus delightful, there must be Reason for conceiving of the inner as yet much more so.

He took Occasion from hence to enlarge on the glorious Prospect of that exceeding Happiness good Men may one Day hope for, in that heavenly *Rest* that remains for the People of God. THEOPHILUS seconded his Friend's Reflections, and spoke in a Manner that shew'd his Heart was warm'd, and that the very Thoughts of this future Happiness charm'd his Soul. CRITO listen'd to both of them with great Attention, and observ'd in his Turn, that as such Prospects were highly delightful, it was great Pity we had not clearer Ideas of these Things than we commonly have; that though he was not an utter Stranger to such Reflections, he was yet as to many Things much in the Dark, and should be very glad, as they had fallen on this Subject, if they would give him their Sentiments about certain Queries, which had of late started up in his Mind,

That says PHILANDER to *Theophilus*, I believe must fall chiefly to your Share, who
are

are much better versed in Speculations of this Kind than I am.

I shall be very willing, says THEOPHILUS, to give you any Assistance that may be in my Power, but think you, as the oldest Acquaintance, at least should begin.

Let us then, if you please, says PHILANDER, sit down for a while in this Arbour, and hear from *Crito* what those Queries are, that a Man of his Judgment can want so much Light in. I take it for granted, says he, as soon as they were seated, that you have not so far lost your Christian Principles as to call this Part of our Belief in Question, but that you believe, as in the Close of the Creed, in the Life Everlasting.

I am far enough, says CRITO, from being an Infidel, nor did you ever find me inclining that Way. I believe a future State as much as any Man, and would not wish you to take up your Time in attempting to prove it. I also hope, as well as you, to be happy somewhere, but the Question with me is Where that Somewhere is? I have likewise often view'd the Heavens with Rapture, as you have now, but all the little Philosophy I am Master of, instead of giving me any Light in this Point, has only serv'd more and more to confound me.

It concerns us not much, says PHILANDER,

where Heaven is, if we can but be so happy as to gain a Place in it.

I grant, says CRITO, that it is not necessary, that we should be able to point out the Seat of future Happiness, but yet it is natural to suppose it somewhere, and you cannot but know that the common Opinion has fix'd it, but so very far beyond the remotest Stars, that it would almost make one despair of ever reaching it. The Power of God, I know, can solve this Difficulty; or was the Motion of Spirits really as quick as Thought, as has often been said, though I think it has never been prov'd, I could overlook this Distance then as nothing. But as this is a Matter, which in my Opinion, can neither be prov'd from Reason, nor yet from Scripture, I could be glad, methinks, if Heaven were somewhat nearer, and that it was not quite so long a Journey to it.

You seem pleasant, my Friend, says PHILANDER, but what says *Theophilus*? Cannot he answer this weighty Objection? He sits and smiles as if he was unconcern'd at it; but perhaps he is framing his Answer, and I am only depriving myself, by this Interruption, of the Pleasure I expect from the hearing it.

No Interruption at all, says THEOPHILUS,
pray

pray proceed. I had rather at present be Hearer than Speaker, and from what I have heard of your Discourse already, am convinced I am not fit to be your Advocate. I am indeed too much of *Crito's* Opinion to do you much Service on this Head.

Is it so? says PHILANDER; then I had better turn Querist in my Turn. I have no other Answer to give, but the Power of God, and what *Crito* has mention'd already, the wonderful Motion of Spirits, which if he will not allow me, I am not able, I own, to bring Proof for. But pray what is the Reason, Friend *Crito*, you cannot be satisfy'd with what has satisfy'd so many Thousands? Is there any thing too hard for an Almighty God? Cannot he that made us, and the Heavens, bring us into them, let their Distance be ever so great, or inconceivable?

I can very safely, answer'd CRITO, confide in the Power of God to make me happy when and where he pleases; nor shall any Uncertainty of the Seat of Happiness ever stagger my Faith, the least that is, in this Point. But yet it would be some Satisfaction, methinks, to know the *where*, or to be even able to guess at some probable Place for it.

There is no doubt, says PHILANDER, but

such Knowledge would be very agreeable ; but why should we call in question the common Notion, unless we were able to produce a better ? We know the Scripture frequently speaks of Heaven, and always speaks of it as a Place above us.

It does so, says CRITO, and no doubt it is so ; but whether above or below the Stars it does not say. Had the Scripture plainly pointed out the Seat of it, that Part I mean, that is the Seat of Happiness, you had had none of my Queries about it : But here the Sacred Oracles are dumb, or I am deaf and cannot hear their Language ; nor does Philosophy seem to offer the least Assistance. We can look into Heaven an almost incredible Way, but can see nothing in it excepting the Heavenly Bodies, with very large, but apparently desolate Spaces between them : And if above all these you place the Imperial Heaven, the Distance, I own, to me is so amazing, that I am astonish'd whenever I think of it. And what after all, if all beyond our Sight should be but similar to what is in it ! our optick Glasses seem to shew it is so ! And if this be the Case, where are we then *Philander* !

Where indeed ! cry'd PHILANDER ; I am lost in the infinite Space ! How could you, *Crito*, lead me such a Flight, without giving

giving me any thing to rest my Feet on? And you, *Theophilus*, how could you leave me thus, in a Flight that must tire the fabulous Eagle of *Jove*?

I am apt to think, says THEOPHILUS, that *Jove*'s fabled Eagle could never have carried his Godship half so far. The Heathens must think the Creation very narrow, to provide their Gods with no better Conveniencies, as well as their Gods to be very poor Gods, to stand in need of such pitiful Carriers. In how much grander a Light does the Scripture set forth the Almighty! — But *Philander* I see is tired, and wants Refreshment.

It is time indeed, says PHILANDER, to think of Supper, and see, the Servant is coming to give us Notice of it. But yet *Philander* is not so much tired, as not to be willing to resume the Journey to morrow Morning, if *Theophilus* will but agree to bear him Company.

As to that, says THEOPHILUS, I would even attend you to Night, but that it is too far advanced for us now to make any great Progress, for which Reason, I think, we had better rest for this Time, and take to-morrow the whole Day before us, when I will meet you in the Arbour precisely at *Eight* for that Purpose.

Well propos'd, says PHILANDER, come, Gentlemen, let us walk in.

D I A L O G U E II.

WELL, *Crito*, says PHILANDER, as they walked out of the House in the Morning towards the Arbour, I am ready now to take the other Flight, if *Theophilus* was but come to bear me Company : And he is for the most Part so exact to his Appointments, that I am not in any great Fear of him.

You have no Occasion, says CRITO, for fee, he is there before us. As soon as the usual Salutations were over, how did your last Night's Journey, Gentlemen, says THEOPHILUS, agree with you ? As for my Part, says CRITO, I have taken the Journey so often, that I do not find myself in the least fatigued with it : And *Philander* tells me he is ready to resume it, if his Friend *Theophilus* will but attend him.

Why truly, Says THEOPHILUS, could such Journeys be taken in Fact with as much Ease as we take them in Thought, the Distance of Heaven need not so much disturb us. Was it ever so far, we might be there in the Twinkling of an Eye.

I am so well convinced, says PHILANDER, that
that

that Thinking is not Motion, that I begin to question whether Motion quick as thought is possible; but yet I think it may be very swift, and that of Light in particular is so, to such an amazing Degree, if we may credit the Mathematicians, that if *Crito* will but allow we may move as quick as Light does, I shall not despair of reaching the Gates of Heaven, though ever so far remov'd from mortal Ken.

I shall not, says *CRITO*, enter the Lists on that Head. The quick Motion of Light is undoubtedly very surprizing, and that of Angels for ought I know may be as quick.

I thank you *Crito*, says *PHILANDER*, you have hereby put me in mind of a good Assistant. Just so does *Milton* describe the Angel *Uriel* as descending from the Sun on a Sun-beam.

Not so fast, good *Philander*, cry'd *CRITO*, will any Philosopher trust to poetick Authority? The *Paradise Lost* as a Poem perhaps is matchless, and contains in it many just and noble Sentiments, and this may possibly be one of that Kind, though *Milton's* saying it is not quite a Proof of it.

I did not bring it, says *PHILANDER*, as a Confirmation, though I cannot but own I was pleas'd with so good an Authority.

You seem to me, says *THEOPHILUS*, to
be

be wandering wide of the Mark. What has the Motion of Light to do with the Way to Heaven? As a Means, says PHILANDER, to explain how we may get at it, or to serve as a Vehicle to convey us to it.

I am afraid, says THEOPHILUS, the Vehicle will not support you, nor the Sun itself, though the Fountain of Light, be sufficient to light you.

A very discouraging Attendant, truly, replies PHILANDER, you help us on in our Journey very finely.

Why, do you know, says THEOPHILUS, where you are going *Philander*? Not perfectly indeed, returns PHILANDER.

No, that's the Thing we want to know, says CRITO. We were eagerly setting out we knew not whither, and very solicitous to find Wings to fly with, though we knew not which way to fly when we had them. *Philander's* Heart is so much set on soaring, that our last successless Journey has not cur'd; him though I must own I have no Hope for my Part, that a second Mounting, could we even mount on a Sun-beam, would give us more Light than the first. It must be other Light, as *Theophilus* has just observ'd, than the Light of the Sun, that must light us in Searches of this Sort.

I was pretty sure, says PHILANDER, we should

should need *Theophilus*, which made me so unwilling to set out without him.

Do you think then, says THEOPHILUS, that I can guide you? I know no more of the Seats of Bliss than you do, save what I have learnt from the Light of a certain Book, with which you are neither of you unacquainted.

Will that, says CRITO, give us Light in this Case? If so, I shall prize the *Bible* more than ever. I have consulted Philosophy in vain in this Point. It has shewn me many indeed and various Mansions; but either none that seem design'd for an Use of this kind, or however none that ever I could fix on, or could ever find out a Method of getting into.

It is very true, says THEOPHILUS, those Mansions are so remote, that if they were not inhabited, as they most probably are already, it must be very difficult, if not quite impossible, for such Creatures as we are, without a Miracle, ever to reach them.

Hold, hold, *Theophilus*, exclaims PHILANDER, you are disappointing all my Expectations. I promis'd myself a long and pleasant Journey, and that having you for a Guide, we should have view'd those bright Seats by the Way. I thought to have mounted

mounted far beyond the Sun, and to have left the starry Heavens far below me.

And so you may, says THEOPHILUS, when you please; but it must be, I believe, in Mind, and not in Body.

I know very well, says PHILANDER, that we can do it no otherwise now, but when hereafter we shall be like *Angels*, we may certainly visit then those shining Mansions; the Spirits of Heaven can doubtless perform this with Ease.

If the Spirits of Heaven can move indeed as Light does, there may be Reason, says THEOPHILUS, for such Expectations; but the Book I spoke of seems to teach the Contrary. It speaks of Space that Spirits cannot pass, though the Rays of Light can pass it very easily.

You refer, I suppose, says PHILANDER, to the *Gulf* in the noted *Parable* of the impurpled *Rich Man*, and poor *Lazarus*.

I mean indeed, says THEOPHILUS, the very same. You have there a *Chasm* made mention of, which may be seen through, but which at the same time there is no passing over from either one Side or the other. x

And this is the Reason why I did not join with you in defending the common Opinion with regard to the Motion of *Angels*, who I suppose have their proper Sphere, as well

well as Men have, and beyond which Sphere I presume they cannot move unless in Mind or Thought any more than we can.

Unless in Mind or Thought, repeats PHILANDER, Why do you imagine that Angels have Bodies then as we have?

No, not as we have *now*, replies THEOPHILUS, but I imagine much such as we *shall* have, when we shall be *like* them. However, be this as it will, as it is certain that we shall have Bodies, these Bodies, however Spiritual, cannot move, without some proper *medium* for that Purpose, without which either Legs or Wings must be vain and useless.

Let me think, says PHILANDER: What, could not I fly if I had Wings?

Yes, no doubt, says THEOPHILUS, if you had Air to fly in, and that Air of a proper Consistence. You might be able then to rise to a certain Pitch, but could not rise the Beat of a Wing beyond it.

Why, what should hinder me? enquires PHILANDER.

The State of the Air itself, returns THEOPHILUS, which would soon be too thin to support you: Or you might otherwise swim in Air as well as Water, or walk on either as you can on Land.

Theophilus reasons, says CRITO, very justly

ly, and I was going to grant you a great deal too much. You would be very soon like a *Bird* in an *Air Pump*, whose Wings, when the Air is a little exhausted grow useless. And was it even possible for you to ascend up higher than what the Nature of the Air would carry you, unless you could change the Nature as well as Place, you would be panting for Breath like a Fish that is out of its Element. Such Fools were we to think of taking Flights through Regions so unable to support us!

Fools indeed, says PHILANDER, sure enough at this Rate! And yet I cannot deny but that what has been said has some Weight in it. But prithee, *Theophilus*, must we live always here then? Must we always be doom'd to walk this earthly Surface? I long, methinks, to mount and range the Skies.

You want perhaps, says THEOPHILUS, to be a God, and visit in a Trice the whole Creation, so that in a very short Time there would be nothing new to you, unless you had fresh Creations daily to entertain you.

I cannot deny indeed, replies, PHILANDER, but that such Wishes as these seem rather too ambitious; but yet our Writers frequently promise this to us, though I do not remember they any where bring any
Proof

Proof for it, save what is taken from the Case of Angels, to whom it is promis'd that we shall be similar.

Nor have I any Doubt, says THEOPHILUS, but that this Promise shall be fully made good to us. And when that Time comes, we then may ascend the Skies, and you enjoy the utmost of your Wishes, or at least as much of them as is proper for you. But that Death should immediately make such a mighty Change in us, as to enable in an Instant a poor feeble Creature to range the Heavens with an unbounded Freedom, beyond perhaps what any Angel can do; though this *Philander* is what some have promis'd, and I, like you, have formerly expected, I cannot say that I expect it now. It is expecting more I think than God has promis'd us.

You suppose however, says PHILANDER, that Angels can ascend or descend.

I do not meerly, says THEOPHILUS, suppose in this Case; the Book I am guided by assures me of it; and their Office as ministring Spirits on Earth requires it. But then I suppose their Distance is not so very far from us, as you *Philander* were going to make it.

We have indeed been hindring *Theophilus* all this Time, says CRITO. He was going
to

to shew us from Scripture the Seat of Happiness, and we have only given him needless Interruption.

It may be needless, says PHILANDER, to a Mind like yours; but mine requir'd some previous Preparation, in order to render it fit to receive his Instructions. But as it is now I perceive near Time for going to Breakfast, what think you, Gentlemen, of a Journey that Way?

As your Proposal, says CRITO, is so very reasonable, I believe we shall think to comply with it.

D I A L O G U E III.

NOW *Philander*, says CRITO, let us hear *Theophilus*, and let us hear him without Interruption.

By no means, says THEOPHILUS; do not think I come hither to preach to you, and to continue preaching without intermission; it is what I am neither dispos'd nor yet prepar'd for. Interrupt me whenever you please, if you needs will call it so; it will not only allow me some Time to recover Breath in, but as one Thought naturally begets another, it may be a means of our mutual Advantage. Ideas imparted return for the most Part with Interest.

It

It is very true, says PHILANDER, and therefore as Thoughts may arise, we had better impart them, than stay till perhaps we forget them.

Do so then, says THEOPHILUS, just when you please. We were endeavouring, you know, to settle the Seat of Happiness; but this in my Opinion wants explaining. There is, if I think right, a threefold Seat of Happiness; the Seat of Angels, that of separate Souls, and the Seat of Happiness after the Resurrection. Which of these shall we first go in quest of?

I thought, says PHILANDER, they had been all the same.

Nor did I for my Part, says CRITO, think otherwise. Let us however, if you please, in the first Place, go in quest of the *Angelical* Heaven, as it is there I presume, that the chief Seat of Bliss is at present.

If this then, says THEOPHILUS, be the present Query, the *Angelical* Heaven must no doubt be somewhere above us, as both *Philander* has hinted, and *Crito* as readily granted, and as is imported indeed in the very Phrase of ascending up into it, or of descending or coming down from it. The common Opinion, as before observ'd, is that this Heaven is somewhere or other above the Stars: And this at first seems

natural enough; as the Stars to appearance seem but a few Miles off, and to be nothing more than so many Specks of Light, made rather for Ornament, than for much Utility. Here therefore the Minds of the Vulgar rest contented, nor does a Journey beyond the Stars at all amaze them. They are fully convinced by their Eyes that Birds can fly, and should you say to the Moon, they can see no Absurdity in it. But here Philosophy steps in, and puzzles us, and not only shews it a tedious, but quite an impossible Journey to any Inhabitant of this our Earth. It represents the Heavens as so amazingly extensive, the heavenly Bodies so distant not only from us but each other, and with such large and spacious Gulfs or Chasms between them, that to think of a Journey beyond the Stars is quite astonishing. The more we philosophize the more we are puzzled, and as *Crito* observ'd, but so much the more confounded.

An ingenious Writer on the Happiness of separate Spirits [Dr. *Watts*, Page 231.] spends three or four Pages on this very Question, and concludes at last, that "They
 " may be (for ought we know) in or
 " among some of the Planets, or amongst
 " the Stars; though the Distance of the
 " Stars, *says he*, is so prodigious and amaz-
 " ing,

“ ing, according to the exactest Calculati-
 “ ons of the new Philosophy, that if the
 “ Motion of a Spirit or a glorified Body
 “ were no swifter than that of a Cannon-
 “ Bullet, they would not get so far as the
 “ Stars in a thousand Ages; nor would a
 “ Journey to some of the Planets cost less
 “ than the Labour of Months and Years.
 “ These Things, *as he adds*, are so puzzling
 “ to our Reason, so confound our Imagina-
 “ tion, and so far transcend the Reach of
 “ our present Faculties to enquire and de-
 “ termine, that it is sufficient for us to
 “ know and believe, that *the Spirits of the*
 “ *Just made perfect have an Existence under*
 “ *the blissful Influences of the Grace and Glory*
 “ *of God.* And though we freely speak of
 “ them, and the Scripture leads us to con-
 “ ceive of them, as dwelling in a World of
 “ Light, and in some special Place of Mag-
 “ nificence and Apartments of Glory, or as
 “ moving from one Place to another; yet per-
 “ haps it is to be understood chiefly in Con-
 “ descension to the Weakness of our Capa-
 “ cities, or in Relation to Vehicles to which
 “ they may be united. But our Ignorance
 “ in these Matters shall be no Hindrance to
 “ our Arrival at Heaven, if we tread the
 “ Paths of Faith and Holiness, though we

“ know not in what Part of the Creation it
 “ lies.”

This indeed, has some Tendency to console our Ignorance, but helps but very little to remove it ; it but leads us a Chace over Millions and Millions of Miles, and after a tedious Flight amidst numberless Suns and Worlds, it leaves us at last as much in the Dark as ever. According to the *vulgar Hypothesis*, Heaven is not a great Way off, and though suppos'd beyond the Stars, not very distant. But Philosophy sets the Stars at such a Distance, as is amazing but even to think on ; and yet no Man of Sense will therefore despise Philosophy, which has not only presented us with a grand and noble, but as there is Reason to think, in the main, a just System of Nature. Ten thousand Suns with their revolving Worlds declare at once the Glory of their Maker, and fill the Soul with the profoundest Reverence at the inexpressible Majesty of his boundless Kingdom, who made, preserves, and over-rules them all. In this Philosophy deserves Applause, and greatly helps to heighten our Devotion ; though still where Heaven is it cannot tell us, nor is to be expected indeed that it should ; it belongs to Theology, and not Philosophy, to give a Solution to Queries of this Kind.

Some

Some may possibly look upon this as a needless Query, but it is nevertheless a very just and natural one; nor can it sound other than oddly in the Ears of Infidels, to talk of Seats of Happiness none knows where, in the World of the Moon, or Nobody knows how far beyond the Spheres of the remotest Stars. If we examine the Scriptures, it calls by the Name of *Heaven* all the Air at any Distance above the Earth, as well that below the Clouds as that above them; all in short that Philosophers commonly call the Atmosphere. Thus the Clouds are stiled *the Waters above the Firmament*, and the Fowl are said to fly in the *open Firmament*, which Firmament, as *Moses* tells us, God call'd *Heaven*. And from hence do we frequently hear of the *Fowl of Heaven*, the *Clouds of Heaven*, and Towns walled up to *Heaven*. The *Sun* also, the *Moon*, and the *Stars*, are represented as placed in this celestial *Firmament*, on account of their appearing to *us* there, and seeming but a little Way above the Clouds, which appear to the Eye to be near as high as *they* are. What need we then to take such lofty Flights in search of that, which may be found much nearer? Or search for that in other and distant Worlds, which is represented as surrounding our own? Other

Planets as well as this which we inhabit have probably Atmospheres peculiar to them ; but as it is in the Air or Atmosphere which surrounds this Earth, that the Scripture seems to me to place *our Heaven*, I have no Inclination I own, for searching farther, unless I had some good Hopes of faring better.

When St. *Stephen* the Martyr saw the *Heavens open'd*, and the Son of Man at the Right-Hand of God, is it not much more likely that he saw this in the Atmosphere, than in Regions so remote, that a human Body could never be seen in them? Or when St. *Peter* saw the Sheet let down from *Heaven*, did it seem, can we think, to come down from beyond the Stars? But though these Considerations make it something probable, that Heaven is not so very far distant as some have imagin'd, there is yet one Consideration which makes it more probable still; and that is the considering it as the *Seat of Angels*, and from which they have frequent Intercourse with this our Earth. They are *ministring Spirits*, as the Scripture expressly tells us, *sent forth to minister for them who shall be Heirs of Salvation*: And they are accordingly represented by our Saviour as carrying the Soul of *Lazarus* into *Paradise*. *Jacob* saw them in
his

his Vision as employ'd in their Ascent and Descent, and the Scripture, in short, speaks so much of their Intercourse here, as must naturally lead us to think, that they do not live far from our Neighbourhood. For can it be reasonably thought that the all-wise Creator should make Beings design'd to be employ'd on Earth, and yet assign them their Habitation at an almost infinite Distance from it? Could indeed the romantick Opinion with regard to the Motion of Angels, could this be prov'd as easily as said, the Distance of Place must then be inconsiderable; but the Misfortune of it is, that it has not only no Proof *for* it, but that all the Proof we have is full *against* it.

If we could depend on the *Prayer* set down in the *Ninth* of *Daniel*, as containing the whole that was utter'd on that Occasion, as the Words it is usher'd in with seem to intimate, it would give us the Time taken up by an Angel in coming from Heaven, and that, as the Text expressly declares, with as much Expedition as possible. The Prayer as there set down fills up about sixteen Verses, but may with great Deliberation be pronounced in about three Minutes, at the End of which is the following Account. *And while I was speaking, says he, and praying, and confessing my Sin, and the*

Sin of my People Israel, and presenting my Supplication before the Lord my God for the holy Mountain of my God; yea, while I was speaking in prayer, even the Man Gabriel, whom I had seen in the Vision at the Beginning, being caused to fly swiftly, touch'd me about the Time of the Evening Oblation. And he inform'd me, and talked with me, and said, O Daniel, I am now come forth to give thee Skill and Understanding. At the Beginning of thy Supplications the Commandment came forth, and I am come to shew thee. If therefore what is there written, as I said but just now, was the whole of the Prayer, we have here a Journey from Heaven perform'd in rather less than three Minutes, which supposing Heaven at the Top of our Atmosphere, and which is commonly reckon'd about fifty-six Miles from us, is flying at the rate of above a thousand Miles an Hour, which is Swiftnefs enough, one would think, for any Occasion they ever can have for it, tho' not enough, were Heaven where some would place it, to be able to reach it in a Course of Years.

In short, as wherever God is pleas'd to reveal his Glory, or to fix what is usually stiled the divine *Shechinah*, it is generally thought and believed, that there is Heaven; it must appear, I think, probable from the
afore-

aforesaid Reasons, that there is some such *Standard of Glory* somewhere placed on the Top of our Atmosphere, or at some convenient Distance above the Earth, which it is not needful for us to determine; and that on the Right-Hand of this our Saviour sits inthron'd, and issues forth his Orders among the Angels, *having all Power both in Heaven and Earth committed to him*. And in this Respect was the most holy Place, or the Part within the Veil in the *Jewish Tabernacle*, a proper Figure, as *St. Paul* observes, of Heaven itself; as it had in it, though hid and cover'd behind a Veil, some Resemblance at least of this divine *Shechinah*, in the lucid Cloud that dwelt between the *Cherubims*, and to which the *Psalmist* plainly alludes in these Words of the eightieth Psalm, *Thou that dwellest between the Cherubims, shine forth*.

If it should be objected to this, that the Air is the Habitation of *Devils*, not of *Angels*; it is very readily own'd, that the lower Regions are so, the lower Atmosphere of Storms and Tempest; but not those purer Realms at further Distance, and to which those fallen Spirits probably cannot rise. As for the present Invisibleness of Scenes of this Kind, they that suppose the Air around us full of Spirits, are as much obliged to
account

account for this as I am: As are also all that believe in the Doctrine of *ministring Angels*. It is not indeed the meer Presence of Objects that renders them visible, unless the Organs of Vision are rightly dispos'd to discern them; or God is pleas'd, as express'd in the Scripture, to *open our Eyes*, but which for several wise Reasons is at present but seldom the Case. When St. *Stephen*, as before observ'd, saw the *Heavens open'd*, it does not appear they were seen so by any one else: Nor were the Horses and Chariots of Fire surrounding *Elisha*, though seen by ~~the~~ *Prophet*, discern'd in the least by his *Servant*, till his Master had pray'd God would open his Eyes for that Purpose. If there are any however to whom it gives any Uneasiness to think of their having the *angelical* Heaven so near them, let them fix it wherever they please: I am no way averse to a moderate or credible Distance, or such as Creatures may pass in a moderate Portion of Time.

I must own, says CRITO, the Journey, as you have shorten'd it, sits so easy on my Mind, that I have no Mind to find Fault with it. I am also pleas'd with the Company you have brought so near us, and to find the Atmosphere so well inhabited:
The

The higher Part of it, in my Opinion, is but a proper Check upon the lower.

It is indeed, says PHILANDER, when one comes to think of it, but a kind of dismal Reflection to think *evil* Angels so *near* us, and the *good* on the other Hand at so great a *Distance*. I am as well as *Crito* so pleas'd with their Neighbourhood, that the very Thought of it tempts me to become your Profelyte.

I was a little afraid at our first setting out, says CRITO, we should have travell'd a great Way to Day to little Purpose. I had no great Hopes of finding Heaven by Sun-set; but by the Help of *Theophilus* we have found it a great deal sooner. The Journey is not so long indeed as I suppos'd it, but as it is however long enough to require some Rest, I shall propose to defer the Solution of other Queries till we have an Opportunity of meeting again in the Afternoon.

I have no Objection to that, replies PHILANDER; for though I am very far from being tir'd with hearing, yet as it is very possible that *Theophilus* may be so with Speaking, a little Relaxation may be very proper for him.

I am glad to find, says THEOPHILUS, that you are come at last to have some Consideration.

sideration. You have stuck so close to *Crito's* first Proposal, that you would have suffer'd me to have gone on I know not how much longer, if I had not thought proper to stop of myself.

Indeed, says CRITO, I should hardly have stopt you, till you had got to the End of your Journey, had it been longer by much than it has been.

D I A L O G U E IV.

THEY had no sooner retaken their Seats in the Afternoon, than PHILANDER began with observing, that as *Theophilus* had introduced them in the Morning into so good a Neighbourhood, he should be glad for his Part to be better acquainted with it. *Crito*, perhaps, says he, may be something impatient to know the *where* of the other Seats of Happiness; but as he has some Days to spend with us still before he leaves us, there will be Time enough, I hope, to settle these Things, and to settle them without so much hurrying. I want, methinks, to know more of these Angels, than I find I have known of them hitherto.

Nor shall my Impatience, says CRITO, be any Hindrance; I think we cannot spend
our

our Time much better, and am therefore as willing as you are to drop, at present, all other Enquiries.

Let me then, says PHILANDER, premise in the first Place, that I have no Objection at all to what *Theophilus* said in the Morning. The more I think of it the more I like it : Nor does it appear on Review, to be other than highly probable. I had, indeed, always conceiv'd of Angels as further distant, and as inhabiting Regions very remote from ours, where they had lived for Ages e're our World was made, and before so much as the Name of Man was ever heard of. I had all along trod in the old beaten Track, that they were the original Inhabitants of some unknown Heaven; that one Part of them kept, and another Part of them lost their Integrity, and for some Rebellion or other, were thrust down into other Regions; that Man was created to fill up their vacant Seats; that the evil Angels for this Reason hated him, and accordingly set themselves to procure his Down-fal, in which they met but with too much Success; that the good Part of them still enjoy their antient Mansion, but are nevertheless employ'd as ministring Spirits here, which notwithstanding its Distance from their natural Heaven, it has been generally
thought

thought is to them but an easy Journey. But when I consider them, on the other Hand, as the Inhabitants of this Earth's Atmosphere, it seems in my Apprehension to suppose them created when *we were*, or to have had at farthest but a few Days start of us; as I can hardly suppose them created, if made at first to inhabit our Atmosphere, before the Atmosphere was made ready for them.

If you go on, says THEOPHILUS, to make such Advances, you seem to me in a very fair Way to become acquainted with your new Neighbourhood presently.

He wanted nothing else I see, says CRITO, but only to have his Reason put in Exercise: But however let him take care he does not give too much Head to it, lest it lead him to call in question common Notions before he is able to establish better.

A most excellent Hint, says PHILANDER; I know your Meaning; but must confess myself something inclin'd to that Disorder.

It is a Disorder, adds THEOPHILUS, that but few Men die of, but to which those of inquisitive Minds are very liable.

You may continue your Banter as long as you please, says PHILANDER, but the common System of Angels I find will no longer go down with me: I am so pleas'd with
their

their Neighbourhood now ; that I cannot part with them.

They are indeed, says THEOPHILUS, such a pleasing Neighbourhood, that I should be very unwilling for my Part, I own, to part with them, and am glad to find you give them so good a Welcome.

I can hardly forbear, says PHILANDER, from claiming *Kin* with them. They seem to me but a Kind of elder Brothers, a Sort of *Air-men* a little above us. I see methinks now what the Scripture means by saying, that *Man was made but a little lower than the Angels*, in a very different Light than what I was us'd to see it in.

Why doubt we then, says THEOPHILUS, as a modern *Poet* has lately express'd it, [*Young's Night Thoughts*. Night the 4th.]

Why doubt we, then, the glorious Truth to sing,
Tho' yet unsung, as deem'd perhaps too bold?
Angels are Men of a Superior Kind ;
Angels are Men in lighter Habit clad,
High o'er celestial Mountains wing'd in Flight ;
And Men are Angels, loaded for an Hour,
Who wade this miry Vale, and climb with Pain,
And slipp'ry Step, the Bottom of the Steep.

There are I own, says PHILANDER, some very fine Thoughts in that *Poem*, nor is this in my Judgment one of the least of them. But *Crito*, I think, lays no Stress on *poetick* Authority.

Yes

Yes always, says CRITO, when it agrees with Reason: In that Case *Crito* likes it as well as any.

I did not quote it, says THEOPHILUS, with a Design that you should either of you trust to it, or assent to the Truth of it on this sole Authority; but because it not only serv'd to express *Philander's* Sentiments, but seems to me agreeable to *Scripture*.

How strangely Light, says PHILANDER, breaks in, when one once gives way to it! I can easily now recollect at least several Passages, which not only represent them as Men in Appearance, but even call them by that very Name.

That may be only, says CRITO, because they at that Time appear'd such.

It *may be* so indeed, replies PHILANDER, but I am at present too much in Love with this Idea, to be prevail'd on to part with it for a simple *may be*. It has been generally given as a Rule for interpreting Scripture, that we should not depart from the Letter without Necessity: And if it is so much Pity, as you observ'd but last Night, that we have not clearer Ideas of these Things than we commonly have, it must surely be Folly to part with a scriptural Idea, for the Sake of a Worse, or perhaps none at all in Return for it.

I am

I am answer'd, says CRITO, enjoy your Idea and welcome: It would I confess be a foolish Proceeding, to reject an Idea, that seems at least favour'd in Scripture, without a better to put in the Room of it. I am perhaps more a Friend to the Scheme than you imagine; but as the common Scheme of their *Fall* is hereby set aside, what Account on this Scheme shall we give of that?

? S. en. do.

As the common Scheme, says PHILANDER, seems entirely built on *Conjecture*, why may not another conjectural Scheme do just as well? And as we may suppose them to *fall* upon one Scheme as well as another, it is but supposing that to have happen'd *later*, which is suppos'd in the other to have happen'd *sooner*; and then, setting aside the conjectural Motive for Man's Creation, and the as much conjectural Motive for their seducing him, there is no more Difficulty in accounting for their Fall on this Scheme, than there is on that which supposes their *Pre-existence*, and for which there is not in my Mind the least solid Proof.

I rather think, says THEOPHILUS, there is Proof against it, and that we may account for their Fall on the present Scheme better than any, if we will but attend to the Light of the sacred Writings.

Will the sacred Writings, says CRITO,
D guide

guide us here too? What a Pity it is they are not more regarded! I am more a Stranger I find to their Contents than what I imagin'd.

They are indeed, replies THEOPHILUS, such a Store-house of useful Knowledge, that it is perhaps impossible to over-value them.

I am sorry methinks, says PHILANDER, to interrupt you; but give me leave to ask you while I think of it, how you, who profess to admire the Scriptures so much, can yet disregard them so much as you do in some Points of *Philosophy*?

The answer to this, says THEOPHILUS, is very easy. As it is not the Intent of the Scripture to teach us *Philosophy*, they are for the most Part adapted in that to the *common Opinion*, and had they philosophiz'd otherwise, had been rejected perhaps for that Reason: But with regard to *Theology* the Case is different; to instruct us in this is their profess'd *Design*, and in this therefore we ought to adhere, and adhere to them closely. It was the antient Opinion the World had no more than three Parts, and that *Europe*, *Asia*, and *Africa*, made the *whole* of it, nor were even these then known in their full Dimensions; yet the Scriptures speaks according to this Opinion,

as

as it is but reasonable to conceive it should do, and though careful enough to reveal a *future* World to us, leaves us to find out *this* as we can by our own Discoveries. You believe I dare say, that there is such a Place as *America*, but may as soon find a World in the Moon, as that new found out World in the *Scriptures*, and in the Opinion of some indeed a great deal sooner; as a *Plurality of Worlds* is what some think may be found in them, though no Account of that large Part of *this*.

I like your Answer so well, replies PHILANDER, that I am not sorry now that I interrupted you. It is I see the chief End of the *Scriptures* to teach us *Divinity*, and to make us *good Christians* rather than *good Philosophers*, which they leave to our own Speculations.—But you were going to give an Account of *the Fall of the Angels*.

Or rather to shew you, says THEOPHILUS, the Account the *Scriptures* gives of it, which is all that it is possible for *us* to know of it. As the common Scheme, as you have just observ'd, has no good Proof from *Scripture* to support it, we are therefore under no Obligation to receive it as Part of our *Creed*. For as to *Satan's* falling from Heaven in the Time of our *Saviour* like Lightning, or the War between *Michael*

and *Him* in the Book of the *Apocalypse*, as whatever be the Meaning of these, they can by no means relate to their first and original Fall, but rather to some further Diminution of their Power some Ages after it, they are therefore no Proof in the least of common Account of their Warring in Heaven before our World was form'd; which is not only an Account no way favour'd in Scripture, but inconsistent with several Parts of it. For if they were *cast down*, as *St. Peter* says, into the *lower Air*, [See *Whitby* on 2 *Pet.* ii. 4.] it could not be till this World was created. And had they sinn'd before in any other State, why should the Air near this Earth be their Prison? Why was the Enemy let into *Paradise*, if his Actions had declar'd him before-hand to be such? And which is an Argument I own of no small Weight with me, why should they be reserv'd to the same Time of Judgment *with us*, if they fall, as some suppose, so long *before us*? Does this look as if Angels belong'd to a prior Creation? Or does it not rather imply that they belong to ours? *Moses* does not mention them indeed *expressly*; but he mentions the *Heavens*, and the *Earth*, and *all the Host of them*, under which Angels may be fairly included: And though he does not fix the Day of their Creation,

Creation, we may yet conclude it was one of the six, and as some conceive the Morning of the First, from their being stiled in the Book of *Job* the *Morning Stars*. But be this as it will, it must be most agreeable both to Reason and Scripture, to think that the Inhabitants of the Heavens were not created till the Heavens themselves were: And consequently not till that Beginning of Things which *Moses* speaks of, and which he closes with the following Account, that *God saw every Thing that he had made, and behold, it was very good.*

There were some of the Angels however, as St. *Jude* expresses it, that *kept not their first Estate* any more than Man did. St. *John* speaking of their *Chief* expressly tells us, that he *sinned from the Beginning*. Nor will it be difficult, I imagine to find what this Sin was, if we will but attend to the Words of our *Saviour*, as the same St. *John* has transmitted them to us. [*John* viii. 44.] *He was a Murderer*, says our Lord, *from the Beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: For he is a Liar, and the Father of it.* These Words seem to glance so plainly at Man's Seduction, that one can scarce help concluding, but that our Lord intended hereby

to instruct us, that this was the very Offence which first degraded him, and from an Angel of Light turn'd him into an Angel of Darkness: An Offence indeed of a most heinous Nature, and such as aim'd at destroying the whole World of Men.

αὐτοκόρου-
τόνος.

He was a *Murderer* from the Beginning, a *Man-slayer*, as the original Word signifies, and that as it may be said, from his very *Beginning*, for he *abode not in the Truth*, he return'd his Integrity but a little While, *because there is no Truth*, no true Love or Affection to it *in him*. But *when he speaketh a Lie*, he *speaketh of his own*, he acts but in Character, and like what he is: *For he is a Liar, and the Father of it*. And what's the first Lie that we read of, but the Lie that the Devil told *Eve*? A Lie as big with Ingratitude to God his Maker, as it was with Envy and Malice to Man. *Ye shall not surely die*, says he, *for God knows that in the Day that ye eat of it, your Eyes shall be open'd: and ye shall be as God's knowing Good and Evil*. Rather than fail of seducing Man, he does not scruple most abominably to asperse even God himself. God has told you, says he, a Falshood. *Ye shall not surely die*. There is nothing of Death in this Tree; and that God knows: Nor does he forbid it out of any Good-will to you; but because
he

he is desirous to keep you in Ignorance, and would not have you so wise, as he knows this Tree will make you.

What could move him to act such a Part may be hard to say; whether he look'd on Man's Happiness with an Evil Eye, and thought he stood too high in the Creator's Favour; or whether he thought it too mean an Employment for Spirits of *Heaven* to be ministering Spirits to Men made of *Earth*; which of these was his Motive is what we can only conjecture, as the Scripture has not thought proper to give us a fuller Account of it. This however is certain, that the Murderer's Act was committed, and the devilish Scheme was contrived, pursued, and executed, and which ~~of~~ it was not the *first Sin* he was guilty of, is however the *first* that we know of, or of which we have any Account in the Scripture. And if his first Sin was *Man-killing* and *Falshood*, as the Words of our Lord seem to intimate, and he declin'd from the Truth as it were from the very *Beginning*, at what Period of Time can we better fix his Fall than that now mention'd? We read nothing in short of his deceiving any other World, or of any other Works of the *Devil* that our Saviour was sent to destroy, but what are all confin'd to the World in which we live. Nor

can we any Way better account for his being stiled as he is the *old Serpent*, than by supposing that Name to refer to what he then acted under that Form.

If it should be objected to this, that if the *Devil* had not been wicked *before*, he would hardly have told such an abominable murderous Lie, or had such hurtful Designs in his Head; I shall only observe, that it may as well be objected, that if *Eve* had not been wicked *before*, she would not have believ'd him, or have heard him speak so wickedly of God. Nor will removing the Scene at all help us to clear up the Difficulty, which will still remain after all as great as ever; as suppose him to fall when we will, the Question will still return, what could move, or excite him to do so? Nor will the supposing it before our Creation make us ever the *less*, but rather *more* at a Loss to account for it.

I have nothing now to add but this Proposal, that as I have attended *Philander* to Day, I shall expect *him* and *Crito*, if thought proper, to attend upon me to Morrow, and to come, if it suits them, some Time before Dinner,, that we may have the more Time to pursue our Enquiries.

I believe we shall both, says *PHILANDER*,
accept

accept your Proposal, nor do I desire, for my Part, a more pleasant Task.

DIALOGUE V.

AS the House of *Theophilus* was not much above half a Mile distant from that of *Philander*, the two Friends having breakfasted, set out to walk to it. The Way was for the most Part agreeably shaded with lofty Trees, and the Time so agreeably passed in reciting the Light which they had gain'd already, and were yet likely to gain from a Conversation so instructive, that they found themselves at the Door of the House before they were well aware of it: Into which being welcom'd by THEOPHILUS, he conducted them into his Study, where they found a Collection of well chosen Books, and which he should chuse, he said, for the Place of their Morning Conference, though he had also an Arbour in the Garden, which if they liked better should be at their Service; but which he imagin'd wou'd suit them best in the Afternoon, as it was rather too much expos'd to the Rays of the Morning Sun.

I am very ready, says PHILANDER, to agree to any Thing.

And a Change of Scene, says CRITO, is some-

sometimes useful, and helps to give an additional Pleasure, and therefore what if we now change the *Subject* as well as the *Scene*, and set out without further Delay for the *Country of Souls*?

You had better perhaps, says PHILANDER, enquire the Way first. It is not good to set out in a Hurry one knows not whither.

You are very right there *Philander* indeed, says CRITO. I was eagerly running into the very Error, that it was but Yesterday I was blaming you for.

It shews, says PHILANDER, I have not forgot your Instructions: And that they have not been altogether thrown away upon me. I have however one Question to ask, that I want an Answer to, with regard to what has been discuss'd already. If you remember, says he, turning to *Theophilus*, you represented the Angels that sinn'd, as *cast down* for their Sin into the *lower Air*: Whereas the Words of the Text as they run in *our Translation*, are that God cast these sinning Angels *down to Hell*, and *deliver'd them into Chains of Darknes*, to be *reserv'd unto Judgment*.

It is indeed render'd so, says THEOPHILUS, in *our Translation*; but which is sufficient without going further to shew it a bad

bad one in *this Case*, what Sense can you make of *casting them down to Hell*, and delivering them into Chains to be *reserv'd to Judgment*? Are they reserv'd for any thing worse than *Hell* at *Judgment*? Is not that the *Place* they shall be *then* adjudg'd to? And therefore not the *Place* they are reserv'd in *till then*? How will you reconcile this with *the Prince of the Power of the Air*? Or with *spiritual Wickedness*, or as the *Margin* reads it, *wicked Spirits in heavenly Places*? In short the Word here rendered *cast them down to Hell*, and in which is no where found besides in all the Scriptures, means according to some, no more than *casting down*: And even those that render it *casting down to Tartarus*, do yet in general understand the same by it, making *Tartarus* only the lower Part of any Thing, whether of *Earth*, or *Water*, or as here of *Air*, and which is perhaps, the only Way of Understanding it, to make it Consonant with other Passages.

As your's is answer'd *Philander*, says CRITO, let me now ask a Question in my Turn, which your Question has put me in mind of: And that is, What is meant by delivering them into *Chains of Darknes*? If they enjoy as much of the Light of the Sun as
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we do, how are they under *Darkness* any more than we are?

To this it may be answer'd, says THEOPHILUS, that by *Chains of Darkness* may be only meant their being kept in a disconsolate State of Existence, void of any Light of Hope, or Beams of Comfort, which is often the Meaning of being in *Darkness* in Scripture, and which may be occasion'd partly by their own Reflections, and partly perhaps by those various, and sometimes very violent Commotions to which their present Habitation is liable. To which may also be added, that it does not seem very improbable, but that their Natures may be such as may render the *Light* uneasy to them, which may lead them to shun it as much as they can, and covet *Darkness*: Or that they may be otherwise prohibited from too free Excursions into it, by certain Laws enacted for that Purpose, and which for fear of worse they dare not disobey.

You have given in my Mind, says CRITO, a very good Sense of it; nor is it perhaps possible for us at present to find a better.—But let us now, if you please, go in quest of the *Seats of Souls*, which you, I presume, have found some *other* Place for, though I should place them in those found already,

already, the good with the good, and the bad with the Angels that finn'd, nor should I have any Thoughts but for you of looking farther.

I was also once, says THEOPHILUS of that Opinion till the sacred Writings obliged me to quit it. I thought at first indeed, as perhaps is the Case of most, that Souls went either to *Heaven* or to *Hell* immediately: And was long afraid to dispose of them any otherwise for fear of establishing a *popish Purgatory*, But when I came to look for Proofs of this from Scripture; I found myself strangely at a Loss to find any, but what on a close Inspection seem'd to be inclusive, and to agree but ill, as commonly understood, with much more *numerous* Passages brought against them.

If we are to be govern'd by *Numbers*, I doubt, says PHILANDER, in this Case, we must conclude against any *separate State* at all, that will admit of any Degree of *Sensibility*. I have all along till now indeed, thought the contrary; but reading this Morning in the Ninth of *John*, where our Saviour represents *Death* as a *Night in which no Man can work*, it immediately brought to my Mind a great Number of Passages, that described the State of Death, as a State of *Silence*,

Silence, a State of Sleep, and Cessation from Action.

It is so, says CRITO, no doubt with regard to the *Body*: but it does not follow from hence, it is so with regard to the *Soul*.

That I know, says PHILANDER, is the common Answer, and I have been used to be satisfy'd with it; but if the Scripture Expressions mean no more than this, that *Carcasses cannot act*, they mean but *little*, nor is it much for their Credit to give us such needless Instructions.

They may also mean, says THEOPHILUS, that *Souls cannot act* in a *visible Manner* as they did in *this World*.

And they may also mean, says PHILANDER, more than this.

It is true, says THEOPHILUS, they mean more: But you'll find I believe but very few that think so.

As to that, says PHILANDER, let every one think as he pleases: I am not concern'd about what is the *common Belief*; but what is really the *Doctrine of Scripture*.

The Scripture, says CRITO, is so plain in this Case, that it is wrong to interrupt us with these needless Queries, when we were just setting out on our Journey.

Is it then right, says PHILANDER, to set out in Search of a Country, without being satisfy'd

satisfy'd first with regard to its real Existence?

The Souls of the Dead, says CRITO, must be *somewhere*.

But if that *somewhere*, says PHILANDER, is a Land of *Silence* and *insensibility*, it is hardly worth our while to go in quest of it.

It is very true indeed, rejoins THEOPHILUS, if that be the Case it is not worth our Labour. But this is a Query I did not expect in our Company.

Nor did I, says PHILANDER, intend to have troubled you with it, but for the Cause I have just been relating; and which has made I own, such a sudden and strong Impression, as to make me an almost *instantaneous Proselyte*, to what I had always accounted before as a *groundless Opinion*.

And are you then *really* come over, says CRITO, to this Opinion? There are a great many Scriptures I know that *seem* to favour it; but I always thought you more of a *Philosopher*, than to give way to the sleepy Idea of *sleeping Souls*.

I must confess, says PHILANDER, that with regard to *that Part of Philosophy*, I always look'd on it as a very *dark one*, nor did I ever build greatly upon it. I had rather in this Case, trust to a *Text of Scripture* than to any Philosopher how great soever.

ever. As you however pretend to Philosophy more than I do, let me crave your Solution of the following Question. Our Lord, in the Passage I have just referr'd to, had a Man before him *that was Blind from his Birth*: Can you tell me the natural Cause of that Man's Blindness?

It was no doubt owing, says CRITO, either to some *Defect*, or some *Obstruction* in the *Optick System*.

And is that enough, says PHILANDER, to make a Man Blind all his Life-time?

Do you doubt it, says CRITO, can any Man see without Eyes? Or without Eyes that are rightly dispos'd for it?

I know, says PHILANDER, the *Living* have need of these Things. But what says Philosophy here with regard to the *Dead*?

As these Defects, says CRITO, are only in the outward *Shell* of us, the *Physician* *Death* immediately removes them, and leaves the inner Vehicle free from all of them.

A *rare Physician* truly, replies PHILANDER! If Doctor *Death* can really perform all this for us, we shall have little need of Doctor *Resurrection*. And yet we commonly look on this *Doctor* of yours as an *Enemy*, nor do the sacred Writers represent him otherwise. But why do I call it *Death*? We do not *die*! we rather rise to higher
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Life than ever! we are *Gods* that cannot die, and that call'd *Death*, is but removing the Veil from our Eyes to let us see so! Oh! Fruit to be *desired* to make one *wise*! how hast thou *open'd our Eyes*, and made us as *Gods* indeed! *Ye shall not surely die*. No, no, we *cannot*. Hail great *Philosophy*! *God* says we shall die! But true *Philosophy* knows better Things.

You run away with Things strangely, says CRITO. *Philosophy* does not teach we shall not *die*; it only teaches we shall not die *totally*; but represents the Body as dying as much as you do.

I know it very well, replies PHILANDER, that this is what *Philosophy* calls *dying*. But what is this? A Death to be *wish'd*, not *dreaded*. It is but like knocking off the Prisoner's *Fetters*, and setting the before imprison'd Soul at *Liberty*. Instead of *falling asleep*, it is rather *awaking from it*: And instead of *laying down Life* is rather *taking it up much more perfectly*. The heathen Philosopher may call this *Death*; but it neither seems to agree with Death as *describ'd in Scripture*, nor to correspond with the *natural Notions* all Men have of it, when apply'd to any thing else besides *ourselves*. It is an apostolical Caution, *St. Paul*, I think,

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gives the *Colossians* to beware lest any Man spoil'd them through Philosophy.

I am apt to think, says THEOPHILUS, (hearing the Clock strike two,) that we must set aside our intended Journey at least for this Time; the Time at present calls us to take another, in which I hope we shall meet with no Obstructions; nor should the present Query indeed be accounted as such, if it leads, as it possibly may, to the Land of Truth.

That's the Light, says PHILANDER, I look on it in I assure you, and think I have better than *Plato's* Authority for it.

And perhaps better than *his* may be found too, says CRITO, against it: Though if it leads to Truth I shall not be displeas'd with it, let it lead me what Way it will. I desire at least to lye open and free to Conviction, and not to err *always*, because I may Chance to err *now*.

And it is a Temper, says THEOPHILUS, I hope I shall always cultivate, to have more Regard in all Cases of this kind to find the Truth, than to any other Consideration whatever. But let us now, if you please, think of taking a little Refreshment.

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D I A L O G U E VI.

AS the Afternoon was unexpectedly rainy, having sat some small Time after Dinner, they return'd again into the Study, when CRITO began with observing, that though there were many things that might be urged from *Philosophy* against *Philander's* unphilosophical Notions, it could signify little to urge them to one that look'd on Philosophy in that Light he did, and had as good as declar'd that he would not admit of its Testimony,

In all Matters, says PHILANDER, meerly philosophical, and in which we can meet with no better Assistance, I am as willing to philosophize as any other : But as this is not the Case with regard to the present Query, I must beg the Lady *Philosopher's* Pardon, if I appeal from her to the Lady *Theology*.

There indeed, says THEOPHILUS, I think you are right, and have given the Preference where it deserves. But what if the Lady you have chose for your *Umpire* should give it *against* you ?

Then, says PHILANDER, I'll give up the Question, with free Leave to resume your dark Journey as soon as you please.

And if it appears, says CRITO, that she gives it *for* you, you shall have our free Pardon for your interrupting us, and our Thanks for your setting us right.—But call the *Lady* in, and let us hear her.

She is here, says PHILANDER, already, (seeing a Bible that lay on the Table,) and first by way of bespeaking your Patience, desires you to hear in *Job*, the most antient Book, as it's thought in all the Scriptures. [Job iii. 11, &c.] *Why died I not from the Womb? Why did I not give up the Ghost when I came out of the Belly? Why did the Knees prevent me? Or why the Breasts that I should suck? For now should I have lien still, and been quiet, I should have slept; then had I been at Rest; with Kings and Counsellors of the Earth, which built desolate Places for themselves: Or with Princes that had Gold, who filled their Houses with Silver: Or as an hidden untimely Birth I had not been; as Infants which never saw Light. There the Wicked cease from troubling: And there the Weary be at Rest. There the Prisoners rest together, they hear not the Voice of the Oppressor. The Small and Great are there, and the Servant is free from his Master. And to the same Purpose do we find him declaring some Time after, [Chap. x. 18, &c.] *Wherefore hast thou brought me forth out of the Womb?*
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Oh that I had given up the Ghost, and no Eye had seen me! I should have been as though I had not been, I should have been carried from the Womb to the Grave. Are not my Days few? Cease then, and let me alone, that I may take Comfort a little: Before I go whence I shall not return, even to the Land of Darknes, and the Shadow of Death; a Land of Darknes, as Darknes itself, and of the Shadow of Death, without any Order, and where the Light is as Darknes. And again, [Chap. xiv. 7, &c.] There is Hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease. Tho' the Root thereof wax old in the Earth, and the Stock thereof die in the Ground: Yet through the Scent of Water it will bud, and bring forth Boughs like a Plant. But Man dieth, and wasteth away: Yea Man giveth up the Ghost, and where is He? As the Waters fail from the Sea, and the Flood decayeth and drieth up: So Man lieth down, and riseth not, till the Heavens be no more, they shall not awake, nor be raised out of their Sleep.—His Sons come to Honour, [Ver. 21.] and he knoweth it not; and they are brought low, but he perceiveth it not of them.

But these it will be said perhaps were ancient Times, and when Men had not the Light of the Scriptures to guide them. Let

us therefore come down from these to the Times of *David*, and see what were Men's Sentiments of Death in that Age. And here we find the holy *Psalmist* intreating, [Ps. vi. 4, 5.] *Return, O Lord, deliver my Soul: Oh save me for thy Mercies Sake. For in Death there is no Remembrance of thee: In the Grave who shall give thee Thanks?* [Ps. xxx. 9.] *What Profit is there in my Blood when I go down to the Pit? Shall the Dust praise thee? Shall it declare thy Truth?* [Ps. lxxxviii. 10, 11, 12.] *Wilt thou shew Wonders, to the Dead? Shall the Dead arise and praise thee? Shall thy loving Kindness be declar'd in the Grave? Or thy Faithfulness in Destruction? Shall thy Wonders be known in the Dark? And thy Righteousness in the Land of Forgetfulness?* [Ps. lxxxix. 48.] *What Man is he that liveth, and shall not see Death? Shall he deliver his Soul from the Hand of the Grave.* [Ps. cxv. 17.] *The Dead praise not the Lord, neither any that go down into Silence.* And again, [Ps. cxlvi. 3, 4.] *Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help. His Breath goeth forth, he returneth to his Earth: In that very Day his Thoughts perish.*

And if from the Times of *David* we go on to those of *Solomon*, we shall find the same Notion continued. *For the Living,*
says

says Solomon [Eccles. ix. 5, 6.] *know that they shall die: But the Dead know not any thing; neither have they any more a Reward, for the Memory of them is forgotten. Also their Love, and their Hatred, and their Envy is now perished, neither have they any more a Portion for ever in any thing that is done under the Sun.* And again, [Ver. 10.] *Whatever thy Hand findeth to do, do it with thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* And much the same Account do we find given by Hezekiah some Ages afterwards, [Isaiah xxxviii. 18.] *The Grave cannot praise thee, Death cannot celebrate thee: They that go down to the Pit cannot hope for thy Truth.* And if we come down yet lower to the apocryphal Writers, we shall find their Sentiments the very same, as to instance in one deem'd the best of them all, the Son of Sirach, [Ecclus. xvii. 27.] *who shall praise the most High in the Grave, instead of them which Live and give Thanks? Thanksgiving perisheth from the Dead as from one that is not: The Living and Sound in Heart shall praise the Lord.*

It must appear, I think, from these and such like Passages, that the most obvious Idea of Death these Words convey to us, is that of a State of insensible Sleep, utterly

void of all Knowledge whatever, or any Capacity for Work of any Kind. Nor is there the least Intimation that is confin'd to the *Body*, or that the *Reverse* of this is *true* of *any Part* of us, which if really the Case, one would think, should be somewhere told us, instead of that which we all know already, and should have known as well without their Help as with it. It is, indeed, so much debasing the Dignity of the sacred Writers, either to represent them as giving us such *mean* and *trifling*, or as view'd in this Light, *fallacious Instructions*, that we may almost as well own at once, that we do not believe them, as to give them the Lie by such pitiful Interpretations.

The *Old Testament Writers*, I readily grant you, says CRITO, speak on this Head but very obscurely, and as if they were utterly ignorant of that *Immortality*, which has been since brought to Light by the Gospel.

The *Old Testament Writers*, I am apt to believe, says PHILANDER, will give you but little Thanks for this *Concession*: Nor will the *Lady Theology* be over-pleas'd with you for setting *Philosophy* so much above her. The poor *ignorant Prophets* knew you think no better, than that Death would reduce us to quite an insensible State: But the more *wise Philosophers* could see the Contrary,

trary, and could instruct their Votaries to look on Death as *Milton's* Serpent drest it up to *Eve*. [*Paradise Lost*, Book IX.]

So shall ye die perhaps, by putting off
Human to put on Gods, Death to be wisht.

And yet these very *Prophets*, you think so *ignorant*, seem to have known of a Resurrection to *Immortality*, and which seems indeed the only Scripture Sense of it, (though a sense Philosophy could never hit on,) in which we as Sinners are taught to expect it: And are so far from speaking of Death, as you charge them, so very obscurely, that I think I have shewn they speak of it very plainly.

I must confess, says THEOPHILUS, with regard to this Point, that *Philander* seems to have rather the upper Hand of us: And that if he goes on to acquit himself as he has done hitherto, I shall more than suspect that Philosophy here has deceiv'd us.

And had you not better do that, says PHILANDER, than tax the Scriptures with either giving us *needless*, or very *imperfect* Descriptions, and such as are no way becoming the Source from which they Spring?

You begin, says THEOPHILUS, to press very hard on us; nor am I very well able at present to find you an Answer.—And there—

therefore now, if you please, go on with your further Evidence.

I go on then next, says PHILANDER, to our *Lord* himself, that great *Light of the World*, that far greater than all the *Philosophers*, and who in his plainest Discourses speaks of the State of Death as a State of very little, or no Significance, passing it over in Silence as of no Importance, and leading our Thoughts directly to the Resurrection. For *this*, says he, [John vi. 39, 40.] is the *Father's Will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day. And this is the Will that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life: And I will raise him up at the last Day.* And again, [Ver. 44.] *No Man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last Day.*

Is this speaking like one that was sent to corroborate *Plato*: Or the common receiv'd Opinion of *Immortality*? Or not rather like one sent to teach us a different Doctrine: And such as stands on a different Foundation?

Nor need we wonder the *Night of Death* should be thus passed over, it being a *Night*,

as this Teacher defines it, *when no Man can work.*

Agreeable to this, do we find his Account of the Death of *Lazarus*, as preserv'd by the Evangelist *John* in his xith Chapter, where his Death is all along represented as a *Sleep*, and his Return to Life as an *awakening* out of it: Nor is there the least Intimation of any thing seen in the *Interim*, though he had been dead for the Space of *four Days*. And when he sets himself to comfort his *Apostles*, in the xivth Chapter, on account of his being shortly to be taken from them, it is from this Consideration he derives their Comfort, and not from that of any previous Happiness, *that he would take to himself at the Time of his coming again.*

In that most excellent Sermon of his, which he made on the *Mount*, he introduces the Day of *Judgment* in such a Manner, [*Matt. vii. 22.*] as not only plainly seems to exclude all *prior* Judgment, but any *sensible* separate State whatever. When he exhorts us rather to suffer the Loss of Life, than to seek to preserve it by any unchristian Compliance, he immediately backs it by this very Motive, [*Matt. xvii. 27.*] that *the Son of Man shall come in the Glory of his Father with his Angels, and shall then reward every Man according to his Works.* Nor do
we

we any where find him promising any Re-compense, during all the whole Course of his Ministry here on Earth, even to such Virtues as most adorn the Christian Character, till as he expresses it [*Luke xiv. 14.*] *at the Resurrection of the Just*: or as it is elsewhere express'd, [*Mat. xix. 28.*] *in the Regeneration*, when he shall sit on the Throne of his Glory. I could with a great deal of Ease refer you to other Passages, that run all in the self-same Strain with these now mention'd: but as these are sufficient to give us a Taste of his Teaching, it may be better at present for Brevity sake to omit them.

You have given us, says CRITO, an Abstract indeed of his Teaching; but such as appears to me a very partial one, and to lie open to several Objections.

I am not insensible, replies PHILANDER, but that there are some few Passages commonly urged on your Side, as well from him, as some of his *Apostles*: nor had I any Design in the least of passing over them; but only of collecting together the Evidence first on one Side, and after that the Evidence brought against it.

If that be your Scheme, say CRITO, I have no Objection to it: go on to conduct your Evidence how you please.

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Let me then observe, says PHILANDER, before I proceed any farther, how much greater Stress this Evidence deserves, than that of any of the greatest Philosopher. These are sayings that come with *Authority*, that do not teach us *Hopes* or *Probabilities*, but give us full and positive *Assurance*. "I that teach you these Things, am the Person appointed to do them. *I am the Resurrection and the Life. I will raise you, and I will reward you.*" Nor have we here only *Words*, but such wonderful *Facts* to confirm them, as sets this Evidence so much beyond all other, that no sooner does the Light of this great *Sun* arise on us, than the *Stars* of Philosophy vanish and disappear, and like those of the *Night* are lost in the Blaze of *Day*. Not that I mention this, because I believe or grant you, that you have all the Philosophers in this Case on *your* Side; for I am apt to believe you may find more *against* you than *for* you: but only to give you a Reason, why I look on this single Evidence, as of much more Weight than theirs put all together.

As some tell us, however, that some Things scarce taught by the *Master* are much more plainly taught by his *Apostles*, let us therefore first, if you please attend to the great St. *Paul*, and who, if one may judge

judge from his Writings, was no way behind the Chief of them. In his Epistle to the *Romans*, [Chap. viii. 22, 23.] he brings in the *whole Creation*, as groaning and waiting for this great Event, *the Redemption*, as he says, *of our Bodies*. And in his first Epistle to the *Corinthians*, where he spends a whole Chapter on this Head, he represents it as so much the *Basis* of all our *Hopes*, that he seems to give up all as *lost* without it. *For if the Dead rise not*, says he, *then is not Christ raised: and if Christ be not raised, your Faith is vain; ye are yet in your Sins. Then they also which are fallen asleep in Christ, are perished. If in this Life only we have Hope in Christ, we are of all Men most miserable. But now is Christ risen from the Dead, and become the first Fruits of them that slept.*—*Else what shall they do which are baptized for the Dead*, that is, as I understand it, for a dead unrisen Christ, as must be the Case, *if the Dead rise not at all? Why are they then baptized for the Sake of this dead Saviour? And why stand we, on this Account, in Jeopardy every Hour!*—*If after the Manner of Men I have fought with Beasts at Ephesus, what advantageth me, if the Dead rise not? Let us Eat and Drink for to Morrow we die, Now if this be good*
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Reasoning, where is our Immortality? 'Tis lost in Death; but hear the Triumph over it. *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin; and the Strength of Sin is the Law. But Thanks be to God, which giveth the Victory, through our Lord Jesus Christ.* Here lies the Christian's Triumph over Death, not in any boasted Priviledge of Nature, but in the Gift of God, thro' Jesus Christ our Lord.

And from hence does he draw his Motive for Christian Stedfastness: *Therefore be ye stedfast, unmoveab'e, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord. And, Let us not be weary,* says he, to the *Galatians*, [Chap. vi. 9.] *in well-doing; for in due Season we shall reap if we faint not.*

In his first Epistle to the *Thessalonians* we have a very remarkable Passage, [Chap. iv. 13, &c.] in which he sets himself to treat of the State of the Dead professedly, and that with a View to comfort the Living on that Account. Here therefore one would think he should mention their present Happiness, and say something at least of the Joys of their present Condition. But not a Syllable of this comes from him; he is silent on this Head, silent as Death itself: and all the Comfort he there gives the
Living

Living is such as is wholly deriv'd from the following Consideration, that if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, says he, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent, or be before-hand with them that sleep. For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God: and the Dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we be ever with the Lord. Wherefore comfort one another with these Words. This I own is a Life and Immortality, brought to Light, as he writes to Timothy, [ii. Tim. 1. 10.] *through the Gospel*; and as he after styles it, [Chap. ii. 19.] *a Foundation of God*; tho' as commonly held, but a kind of superfluous Addition to a Foundation laid by Philosophy long before. I omit for Brevity several other Passages, that might be easily brought from the same great Apostle, and shall conclude at present with shewing the perfect Harmony, that there is, in this Case, between him, and St. Peter, and John,

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There is no Occasion, says CRITO, for further Evidence, till we have better consider'd what you have brought already, and which appears I believe to *us both* to have so much Weight with it, as to intitle you at least to a Pardon for interrupting us, and may for ought I know in the End to something more.

He seems indeed, says THEOPHILUS, to bid very fair for it, and it must be own'd has hitherto come off with Honour.— But it is Time for us now to break off the Conference.

D I A L O G U E VII. !

AS it was concerted between them at Supper to meet the next Day at *Philander's*, they assembled as usual in *Philander's* Arbour, when CRITO began with observing, that it was but needlessly wasting their Time to let *Philander* proceed with *his Evidence* any farther, that he was very well satisfied more might be easily brought of it, but thought it rather adviseable now to consider *their own*, and to try the Strength of what could be urged on that Side.

I was just thinking, says THEOPHILUS, the very same : and therefore now *Philan-*

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der stand on your Defence. What think you first of the Affair at *Ender*?

Let me see, says PHILANDER, pulling out a Pocket Bible, which he had purposely brought along with him, let me first, if you please, read the Story as here related. [1. Sam. xxviii. 3, &c.] *Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own City. Saul had put away those that had familiar Spirits, and the Wizards, out of the Land. And the Philistines gathered themselves together and came and pitched in Shunem: and Saul gather'd all Israel together, and they pitched in Gilboa: And when Saul saw the Host of the Philistines, he was afraid, and his Heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by Dreams, nor by Urim, nor by Prophets. Then said Saul unto his Servant, seek me a Woman that hath a familiar Spirit, that I may go to her, and enquire of her. And his Servants said to him, Behold, there is a Woman that hath a familiar Spirit, at Ender. And Saul disguised himself, and put on other Rayment, and he went, and two Men with him, and they came to the Woman by Night. And he said, I pray thee, divine unto me by the familiar Spirit, and bring me up whom I shall name unto thee. And the Woman said unto him, Behold, thou knowest*

knowest what Saul hath done, how he hath cut off those that have familiar Spirits, and the Wizards out of the Land: Wherefore then layest thou a Snare for my Life, to cause me to die? And Saul sware to her by the Lord, saying, as the Lord liveth, there shall no Punishment happen to thee for this Thing. Then said the Woman, whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the Woman saw Samuel, she cried with a loud Voice: and the Woman spake to Saul, Saying, Why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid: for what sawest thou? And the Woman said unto Saul, (who all this Time saw nothing.) I saw Gods ascending out of the Earth. And he (who still saw nothing) said unto her, What Form is he of? And she said, an Old Man cometh up; and he is cover'd with a Mantle. And Saul perceiv'd, (that is by the Woman's Report,) that it was Samuel, and he stooped with his Face to the Ground, and bowed himself. And Samuel (or something or other) said to Saul, Why hast thou disquieted me to bring me up?—Here PHILANDER, after pausing a little on the Contents of what he had read, went on as follows.—As it does not appear from hence, as I have just remark'd, that Saul himself saw any thing at Endor, if I should here insist that

this was all a Juggle, it would I believe be difficult for you to prove the Contrary ; nor am I under any Obligation, I apprehend, to consider it otherwise, or indeed to concern myself at all about it, till you have not only prov'd a *real Appearance*, but likewise that this Appearance was really *Samuel* : for till this is done, should I grant you the *former*, I cannot see it could do you much Service, as there will still remain several Objections against the *latter*, and such as seem to have no small Weight in them. For however some of these illegal Artists might be weak enough to think they could raise the Dead, as I dare say there are none of us here weak enough to believe that they could do it, it must therefore be own'd, that if *Samuel* then appear'd, it was not owing to the Witch's Magick, but to some special Appointment of God. And yet who can believe, that God, who, as here related, would not answer him, either by Dreams, or *Urim*, or by *living* Prophets, should send him a dead one to give him an Answer at *Endor* ? Or that *Samuel*, if really sent by God's Command to him, would have complain'd, as *the Samuel* here does of his being *disquieted* ? as if on Purpose to magnify the Woman's Power, and the Truth of an Art, which the Law of God had expressly condemn'd, and made it

it even *Capital* to practice. It indeed proves, if you will, the Antiquity of this Opinion, that the Souls the Dead surviv'd, and might be spoke with : but if we either consider the Law of God in this Case, or the Tenets of such as adher'd to its better Instructions, they are so far, as I have shewn, from favouring this Opinion, that they are on the contrary strongly against it.

It must be confess'd, says THEOPHILUS, that there is room to dispute this Appearance: but what will you say to that of *Moses*, and *Elias*, at the Time of the *Transfiguration*.

I have to say, says PHILANDER, as to one of these, that it is nothing at all to your Purpose. For how can the Appearance of one that never died, [ii. *Kings* ii. 11.] be allow'd as a Proof of what the State of Death is? The other of these it is granted indeed did die; but unless you can prove it was only his *Soul* that then appear'd, and that he was not *rais'd from the Dead*, as the *Jews* think he was quickly after; and as many *Christians* seem to think highly probable, both from what is said *here*, and in the Epistle of *Jude* concerning him, this Appearance can possibly do you but little Service. I do not pretend to positive Proof in this Case, but if there is but any thing

that makes it probable, it is enough I presume to defend me from this Objection. There are I believe you are sensible but few Opinions, but what are liable to some Objections, and such as it is not perhaps in our Power at present to solve.

It is granted, says CRITO; but Scripture Objections are one Thing, and those brought from Reason another. And if *Christ* was, as Scripture asserts, *the first born from the Dead*, or the first that was rais'd from the Dead to die no more, how will you reconcile this with what you now have suppos'd about *Moses*?

As there are but few general Rules, says PHILANDER, without Exceptions, (tho' first born here may signify only chief) when you have reconcil'd the Ascension of *Enoch*, and that of *Elias*, with our Lord's ascending to Heaven as our *Forerunner*, or with the general Appointment for all Men *once to die*, you will be able by that time to reconcile this of yourself. Howbeit, I do not affirm that *Moses was raised*, nor are all agreed that this was a *real Appearance*; it is enough for me that this Instance is not strong enough to be able to overthrow my former Evidence.

But what will you say then, say THEOPHILUS, to the *Souls* that were seen by St. *John*,

John, [Rev. vi. 9.] and which he heard cry from *under the Altar*?

Why, that he only saw them, says PHILANDER, in some prophetical *Representation*, as he saw the Dead stand before God at the *Day of Judgment*, with several other Things not then *existing*, and that could therefore at that Time be seen by him no other Way.

There is no doubt, says THEOPHILUS, but that *future Scenes* can be only describ'd by some *similiar Representation*, and therefore not to dispute with you at all upon this Head, the only Question here is, what is meant by this *Representation*; Let the Period of *time* it relates to be when it will? As the *fourth Seal* seem prophetick of some very great *Persecution*, so on Opening the *Fifth*, St. *John* then sees the *Souls* of the *Slain*, not in a State of insensible *Sleep*, as you suppose them, but crying out with a *loud Voice* for Vengeance. If this be therefore allow'd as a just and true Representation, what can we make of it else than a Representation of the *Soul's Immortality*?

If I could find, says PHILANDER, that the Scripture really befriended this Doctrine, I should be apt to look upon this in the same Light that you do; but when I consider the other Works of the same St. *John*,

and find them agreeing in this Point with those of his fellow Apostles, as I was going to shew, had you let me gone on with my Evidence; and not only so, but that even in the Course of these Visions, there are several Things inconsistent with any such Doctrine, I am obliged to consider it as only a *Representation* of God's gracious Regard to the Sufferings and Death of his Servants, of the Blood of the Martyrs, crying like that of *Abel*, and their resting in Peace till their Number be fully compleat; or as it is after express'd, [Chap. x. 7, and xi. 18.] *till the Mystery of God should be finish'd,—and the Time of the Dead that they should be judged, and that God should give a Reward to his Servants the Prophets, and them that fear his Name, small and great, and destroy them which destroy, or as it is in the Margin, corrupt the Earth.*

As a Proof that this is all that is here intended, let us consider the Words of St. *John* in his first *Epistle*, and how, he like the rest, leads us to our Saviour's *Appearing*, [Chap. ii. 28.] *And now, little Children, abide in him, that when he shall appear, we may have Confidence, and not be asham'd before him at his Coming.* And again, [Chap. iii. 2, 7,] *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be :*

be: but we know, that when he shall appear we shall be like him; for we shall see him as he is. And if we go on from hence to consider the *Revelations*, we shall find them pointing to the same great Period. In all the Epistles sent to the Seven Churches, there is not so much as a Syllable of future Recompence, but what must all be referr'd to the Time of this *coming again*, when he shall come, as in the Close of this Book, [Chap. xxii. 12.] and his *Reward* be with him, *to give every Man according as his Work shall be:* and when those that die in the Lord, shall not only have *Rest from their Labours*, which is all that is said of their Reward at present, but *their Works*, as there added, [Chap. xiv. 13.] *shall follow them.*

I allow, says THEOPHILUS, as well as you, that the separate State is not a State of Recompence: a State of Rest and Peace is all I plead for. But if the Souls of the Slain could be seen, they must be *visible*, and if heard to cry for Vengeance, they must be *sensible*.

You seem to me, says PHILANDER, to lay much more Stress on this Vision of *Souls* than what the Sense of the Word *Souls* will bear, which is not only used in the Scripture in various Significations, but most commonly signifies either the *Life*, or the *Person*,

*son, and that indifferently either of God, or Man, or Beast. Thus, your new Moons and your appointed Feasts, says the Almighty to the Jews, [Isaiah i. 14.] My Soul hateth, [Luke xii. 20.] This night thy Soul shall be required of thee. And levy a Tribute unto the Lord, [Numb. xxxi. 28.] of the Men of War which went out to Battle: One Soul of 500, both of the Persons, and of the Beeves, and of the Asses, and of the Sheep. And again in these very Visions, [Rev. xvi. 3.] And the second Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man, and every living Soul died in the Sea. In this Sense, this Vision of Souls is not only conceivable, but it is not difficult to discern its Propriety. As the former Seal exhibited Death and Slaughter, it is therefore fitly succeeded by one of a comforting Nature, and a Number of Slain, or slain Souls, are here seen at the Foot of God's Altar, as if lately offer'd thereon by way of Sacrifice, and as a Testimony of God's gracious Acceptance, represented as cloathed with white Robes, and their Blood like that of *Abel* crying for Vengeance. This I apprehend may be safely conceded without any way hurting the Credit of other Scriptures; but to go further than this is such straining the Language of Prophecy,*

as if too much indulged, would very soon make mad Work with it, and be productive of numerous Absurdities. And not to multiply Words, I dare even appeal to yourselves, whether you really think this Evidence so sufficient, as to overbear what I have brought against it?

As a Sign, says THEOPHILUS, that I do not think so, I shall forbear to trouble you with more Proofs of this Kind; nor will I take up your Time by that common Objection from Solomon, [Eccles. xii. 7.] of the *Return of the Spirit at Death to God that gave it*; as you have made it already appear in the Course of your Evidence, that Solomon himself could consistently mean no more by it than the Return to God of that Spirit, or Breath of Life, which is apply'd by the *Psalmist* to all living Creatures whatever. For, *Thou hidest thy Face*, says the *Psalmist*, [Ps. civ. 29, 30.] *they are troubled, thou takest away their Breath*, (or their Spirit), *they die, and return to their Dust. Thou sendest forth thy Spirit, they are created: thou renewest the Face of the Earth.* To which may also be added, what you did not mention, that Solomon making a Comparison between Man and Beast, [Eccles. iii. 19.] allows Man in Point of Mortality *no pre-eminence*, tho' he at the same time, [Ver. 17.] declares.

declares his Belief of a future *Judgment*. But there is a Passage in *St. Matthew* I cannot but lay a great Stress on, because I cannot but think it deserves it. It is where our Lord, encouraged his Disciples against Persecution, uses the following Consideration, [Matt. x. 28.] *Fear not them which kill the Body, but are not able to kill the Soul: but rather fear him which is able to destroy both Soul and Body in Hell.*

You have now pitched, says PHILANDER, on that very Scripture, which I have chiefly depended on for several Years. To a Mind prepossessed with a Notion of Immortality, such Words as these appear as a shining Proof of it. Here Man is divided, says the *Platonist*, into his different Parts, the mortal Body, and the immortal Soul, that Part which can be killed, and that which cannot. Such is the Sense this Philosophy leads us directly to fix on it; nor do the Words of the Text seem reluctant at all to admit of it. And yet an Attention to Scripture gives us another Sense of it, and such as allows of the Truth of the Text in every Part of it, without so much as finding one Word of this feign'd Immortality in it. I have indeed oftentimes wondered that the Word Immortal, so often apply'd to the Soul in human Writings, should be never
 applied

apply'd to it once in all the Scripture; that they should never so much as once expressly teach us, that the Soul of Man is something that does not die; or give us one Declaration, that all that they say about Death is to be understood with regard to the Body only. This has many Times weaken'd my Faith in this particular, till this and some other Passages made it strong again, not discerning that *killing the Soul* in the Language of Scripture, has plainly respect to its Death in the *World to come*, and has nothing to do with the scholastick Sense of it, or with the Effects of that *first Death*, or Death as here stiled of the *Body*, which is the utmost the Power or Malice of Men can extend to: whereas God on the other Hand can destroy us utterly, and so as to put us beyond the Reach of all Recovery.

For the further strengthening this seemingly *new*, and as it may seem at first *strange* Exposition, if it be consider'd that this great Death of the *World to come*, or as it is stiled in the *Apocalypse* the *second Death*, is the most usual Sense of the Death of the Soul in Scripture, then let the Effects of the Killing the Body be what they will, it will still remain true, that Men that can *Kill the Body*, cannot yet in this Scripture Sense of it *Kill the Soul*, or prevent those very
Persons

Persons who now lose their Lives by their Malice, from being rewarded, as promis'd in Scripture with *Life everlasting*. This is so plainly the Sense of *the Soul that sins shall die*, or of *saving the Soul from Death*, and such like Phrases, that I presume I need not stand to cite Particulars, to shew that this is their most genuine Meaning; which if so, this Objection is answer'd.

It is answer'd, says CRITO, and so much to my Satisfaction, that I cannot but wonder under what *Gamaliel* you have made such Proficiency in so short a Time.

Even under that, says PHILANDER, which here you behold in my Hand, and which I am daily convinced more and more is its own best Interpreter: tho', to give you your Due, I am something beholden to both of you for pressing me on, as you have, to this Enquiry, but which it is Time I believe, for the present to put a Stop to.

D I A L O G U E VIII.

AS it was suppos'd there might be some Occasion for quoting Authors, it was for this Purpose agreed to withdraw themselves into the Study, where the Conversation was first open'd by THEOPHILUS with the well-known Parable of *Dives* and *Laza-*

Lazarus. To this I suppose, says he to *Philander*, you will plead that it is but a Parable; but as every Parable must have a meaning, and this seems in particular built on the separate State, can it be even suppos'd, that our Saviour, tho' only in Parable, would so much as give Countenance to a groundless Error? What is this therefore else than a Kind of a publick Acknowledgment, that there is a Foundation in Reason for this Belief: tho' as a Doctrine well known, there was no need for him to insist on it, or to make it like others, a Part of his stated Instructions? For "that this relates," as is well observ'd by Dr. *Sherlock*, [*Sherlock* on Judgment, pag. 154.] "to the State of good and bad Men immediately after Death, is very evident, especially from that Request which the Rich Man made to *Abraham*, to send *Lazarus* to his Fathers House; For, saith he, *I have Five Brethren; that they may testifie to them, lest they also come into this Place of Torment*: which shews, that *Lazarus* was in *Abraham's* Bosom, and *Dives* tormented in Hell, or *Hades*, while his Brethren were living and revelling on Earth; and therefore this can't relate to a general Judgment, but signifies that State they entered into as soon as they died: And tho' what

what is generally said, that we must not argue from Parables, is very true as to particular Circumstances of the Story, which are the Ornaments and Embellishments of Parables; yet it is as true, that we must argue from the principal Scope and Design of them; and then we may certainly conclude from this Parable; that good and bad Men as soon as they die, are in a State of Happiness and Misery; otherwise there is no Foundation for this Parable: For why should one be sent from the Dead to inform the Living what Punishments bad Men suffer in the next World, if they suffer nothing till the Day of Judgment, which is not yet? For in this Case such a Messenger could not be an Eye-witness of the Punishment of Sinners; which is the only Thing that is suppos'd to give such Authority to his Testimony."

It must be own'd, says *Philander*, that this looks at first very plausible; but is not quite such *invincible Logick* as some may imagine. It is readily granted Parables have their Meaning, and yet we may safely argue from the Scope and Design of them; but that it is any Part of the Design of *this* to point out the *Time* of future Reward or Punishment, which is elsewhere pointed out to us much more plainly, there is nothing
in

in all you have said that is any Proof of:
 And therefore to infer from hence another
 and prior Time for it, is not only to force
 it to utter a Language it was not made for
 but to set our Lord's Teachings at Variance
 one with another. It may be easily seen
 from considering the Nature of Parables,
 that we must not examine their Structure
 with too great Nicety, or pretend to raise
 Doctrines from every particular Part of
 them. If the Righteous are figured as
 gather'd like *Wheat* into Barns, must we
 infer they are laid up there for the same
 Design? or set apart like the *good Fish* to
 feed on? If a Parable answers its end, it is
 all that's requir'd: Nor will it many times
 bear to be strain'd in the least beyond this.
 And yet such is the Liberty in framing Pa-
 rables, that it is allowable here to suppose
 or imagine any thing, to lay the Scene of
 them almost where we please, and to in-
 troduce even *Speaking Trees*, as in that of
Jotham. [Judges ix. 7, &c.] And what won-
 der then, if in Order to shew the *Danger*
 of Men's employing their Riches to Lux-
 ury rather than Charity, and the vanity of
 hoping in such Case for Relief from *Abra-*
ham, he should be here introduced as con-
 futing this Error in *Hades*, and the Regions
 of *Death* be suppos'd for this End as en-
 G *liven'd?*

liven'd? This is plainly a Liberty never disputed in Parable, which as before observ'd has Right to imagine any thing; but is by no Means a proper Foundation to build our Faith on, or for taking such Representations as Matters of Fact. And whereas you alledge, that we must not suppose, that our Lord would so much as in Parable countenance Error, it is sufficient to answer, that Parables countenance nothing but only the Points that they are brought to prove. And besides, if we further consider the Nature of Parable, which is to figure out *future* Events by feigning *past* ones, in what other Manner could this have been framed more commodiously? Would you have had our Lord, when he had brought them to Death, to drop the Parable? Or was it needful to answer his End it should be still continued? But how was it possible he should do this otherwise than by making use of the aforesaid Liberty? To which may likewise be added, that this was no more than was needful for introducing the Case, as here done, of the Rich Man's *Brethren*, and the just Conclusion drawn from thence by *Abraham*, that they that hear not *Moses and the Prophets* would not be even *perswaded*, tho' one should *arise from the Dead*. From which without any straining, I think
we

we may fairly infer, that if the Dead must *arise*, as here said, to appear to the Living, and this would as *Abraham* says be ineffectual, in order to answer the End here propos'd by it, it not only destroys the best Reason for such Apparitions, but is no bad Proof that there are no such Things.

“ You may believe perhaps,” says the late Dr. *Burnet*, [State of the Dead pag. 109] “ that it may be possible to prove, from the Ghosts and Apparitions of the Dead, that Human Souls, when they throw off this Body, immediately assume another, by Means of which they sometimes shew themselves visible and conspicuous in a Human Shape. I must confess, that it never was evident yet to me, nor could I be convinced that the Souls of the Dead ever yet appear'd, or will appear before the Day of Judgment. *Genii*, perhaps, or *Dæmons*, may have the Power of condensing the Air, or their proper Vehicles, and forming them into Human or Brutal Shapes, and may perhaps exercise that Power sometimes, especially among barbarous Nations, or Nations that are half barbarous ; but I believe that this is rarely done among us ; and that among a thousand Tales of such Apparitions we hardly find one true.”

I was aware, says THEOPHILUS, this

would be treated as a Parable; but what if I shew you that *Abraham* is living, *out of Parable*? That I own, says PHILANDER, will be doing something, if you are but able to make good your Words.

What think you then, says THEOPHILUS, of our Saviour's Argument? [Mark xii. 26, 27.] *I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the Dead, but the God of the Living. For all live, as St. Luke says, [Luke xx, 38.] to him.*

I am so far, says PHILANDER, from looking on this as a Proof of it, that it appears to me a strong Proof of the contrary; because if *Abraham, Isaac and Jacob* are living *now*, and all other Souls, as you would hence insinuate, then God is not the God of the *Dead*, but the God of the *Living*, tho' there be no Resurrection at all; which is so far from shewing the Force of our Saviour's Argument, that according to such Explanation it has no Force in it. For the Strength of our Saviour's Argument lies in this, that these Persons were dead at the time God made this Declaration, and that as God is not, nor can be, the God of the finally Dead, between whom and him there can be no Relation, but either of such as *are*, or *shall* be Living, it therefore *shews*, as our
Lord

Lord here says, the *Dead shall rise*. And if it be said, but why is God call'd their God then while they are Dead? To this St. *Luke* answers, *that all live to him*: Not in any such Sense to be sure as to ruin the Argument, which our Saviour draws from hence for a Resurrection, but that they *all live to him* in his Purpose, Design and Intention, to whom Things *determined*, are as Things *accomplish'd*, and Things *which are not*, counted as *Things that are*.

I must confess, says THEOPHILUS, that you seem to have hit so well on the Sense of this Passage, that I am not sorry I happen'd to mention it. But what can you make of the Words of our *Lord* to the *penitent Thief*?

It is so easy, says PHILANDER, to get over these, and to shew them all of a Piece with the rest of our Saviour's Promises, that it is but *pointing* the Words a little differently, and understanding *to Day* to relate to the Time of *Christ's speaking*, and not to the Time when the Thief should be with him *in Paradise*, and the Objection is answer'd at once without any more Trouble, and yet the Request of the Thief more than answer'd too into the Bargain. For as the Thief's Request to him was, that he would *remember* him when he came into his *Kingdom*,

dom, or at his *judging the quick and the dead at his appearing*, as St. Paul says, [ii Tim. iv. 1.] *and his Kingdom*: Our Lord, as more than granting his Request, instead of only a Promise of *future Remembrance*, gives him for Answer a *present Assurance*. I do not only tell you, as if he had said; that I will remember you when I come into my Kingdom, but as a present Reward for your unshaken Faith, and as a present Support against your approaching Death, I think proper to assure you now, *this very Day*, that sees us both expiring on a Cross, that you shall be one of those that *shall be with me in Paradise*. Nor is it at all likely from the Nature of the Thief's Request, that the Thief himself would understand it otherwise; or worth while, just at that Time, to set him to rights, if he had.

You seem indeed, says THEOPHILUS, to have got rid of these Words pretty dextrously; but what will you do with his Dying Words a little afterwards, *Father, into thy Hands I commend my Spirit*? It appears to me, says PHILANDER, both from this, and some parallel Places, that the *Spirit* here mention'd is only that *Spirit of Life* by which Man was made at first a *Living Soul*, and which our Lord here *deposits* at Death in the Hands at his *Father*,
till

till he should be pleas'd to restore it again to him; committing the *keeping of his Soul to him*, as St. Peter says, [1. Pet. iv.] *as to a faithful Creator*; and who is *able to keep*, as St. Paul says, [ii. Tim. 1. 12.] *what is committed to him against that Day*; that well-known Day of future Retribution; [ii Tim. iv. 8.] when they that have *kept the Faith*, shall be crown'd with a *Crown of Righteousness*, and redeem'd from the Power of Death to die no more. And therefore when he had said this, as the *Evangelist* tells us, *he gave up the Ghost*, that is, breathed out his Spirit, or died. To which may also be added as a further Answer, not only to this, but to your last Objection, that he not only speaks of his Death as a *Night* that *he could not work in*: but that we likewise find him declaring after his Resurrection, [John xx, 17.] that *he had not yet ascended to his Father*. And it must be allow'd, I believe, a much greater and noble Sacrifice to suppose our Lord and Saviour thus to die for us, than meerly to make it consist in his leaving his Body, and taking a Journey for two or three Days into Paradise.

But what can St. Paul mean then, says THEOPHILUS, [ii. Cor. v. 8.] by being *absent from the Body*, and *present with the Lord*?

And

And his *having a Desire to depart*, [Philip. i, 23.] *and to be with Christ*.

As I cannot suppose, says PHILANDER, he means to be inconsistent, I can for this Reason understand him no otherwise, than, as meaning the same Time *here* he does *elsewhere*: and that he therefore connects these Things with one another, not because they immediately follow without an *Interval*, but because that Interval is deem'd as *nothing*, and is in Fact with regard to the Dead of *no Account*, to whom so many *Years* are no more than as so many *Moments*, as a *Sleep* or a *Watch in the Night*, and the *Coming of Christ* is alike expeditious to *all*, whether those *before the Law*, or *since the Gospel*. The Words I grant, will well enough bear your Sense of them, and consider'd apart by themselves may seem to favour it; but he that duly weighs the *Apostle's* Sentiments, both as express'd in his Writings to *these* and *other Churches*, must plainly see this cannot be his meaning; since even the *Antedehuvians* according to him are not yet *made perfect*, nor shall be, as he says, [Heb. xi. ult.] *without us*; which may also serve as a Proof, *that the Spirits of just Men made perfect*, of which we read in the succeeding Chapter, and which are so frequently brought as concluding against my Opinion,

Opinion, are rather when rightly consider'd an Argument for it, as not being expressive, as commonly thought, of their State at *present*, but of what it shall be at the *Resurrection*, when we shall all be *made perfect* together, and the now scatter'd Church be conjoin'd in a *general Assemb'y*. To which allow me to add, that even they that believe this State, are yet obliged to acknowledge it to be far from perfect; and tho' they sometimes speak of it in the loftiest Strains, yet when they come to shew the Use of a Resurrection, its Happiness then is dwindled almost to nothing, and the Glories of Paradise lavish'd and thrown away on such as have not Senses to discern them.

"In the Heavenly State," says one, [Dr. *Manton* on *Philip. iii, 11*] "there are many Objects, which can only be discern'd by our bodily Senses, as the human Nature of Christ, the Beams of the heavenly Mansion, wherein the Blessed have their Residence; with other the Works of God, which certainly are offer'd to our Contemplation. Now if God find Objects, he will find Faculties: How shall we see else those Things which are to be seen, or hear those Things which are to be heard, unless we have Bodies and Bodily Senses?"

"It is only the Soul," says another, [Dr. *Watts*

Watts on Death and Heaven, pag. 13.]
 “ enjoys the Delight, and that too only in its abstracted Nature, and pure intellectual Capacity; it is cut off by Death from all that rich Variety of Pleasure which rises from its Communion with so noble a Frame as the Body of Man is. It has no Senses to receive the Satisfaction which arise from the material Part of Heaven: It has no Eyes to behold the glorified Flesh of our Lord *Jesus Christ*; no Ears to hear his Voice, no Tongue to converse with its Saviour. And tho’ we are sure there is a Holy Correspondence between *Christ Jesus* and separate Souls, for we are said to be *present with the Lord, when we are absent from the Body*, yet this Correspondence cannot be so compleat and glorious, as it shall be, when *with our Eyes we see shall God in the Form of a Man.*”

And again, [pag. 117.] “ The Spirits of Men are form’d on Purpose for Union with Bodies, and if they could attain compleat Happiness in the highest Degree without them, what need would there be of new creating their Bodies from the Dust? Upon this Supposition the *Resurrection* must seem *almost in vain.*”

And again a few Pages after, [pag. 181.]
 “ Doubtless there are Pleasures to be enjoy’d
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by compleat human Nature, by imbody'd Souls, which a mere separate Spirit is not capable of. Is it not Part of the Blessedness of Human Spirits to enjoy mutual Society, and to hold a pleasing Correspondence with each other? But whatsoever be the Means and Methods of that Correspondence in a separate State, surely it wants something of that compleat Pleasure and sensible Intimacy, which they shall be made Partakers of, when they shall hold noble Communion in their Bodies raised from the Dust, and refined from every Weakness. Is it not the Happiness of the Saints in Heaven to see their glorify'd Saviour? But even this Sight is and must be incomplete, till they are endued with Bodily Organs again. What Converse soever the Spirits of the Just have with the glorified Man *Jesus*, while they are absent from the Body, yet I am persuaded it is not, nor can it be so full and perfect in all Respects, as it shall be at the general Resurrection. They cannot now see him *Face to Face* in the literal Sense, and they wait for this exalted Pleasure, this immediate and beatifick Sight. *Job* himself yet waits, tho' *the Worms have destroyed his Body*, till that glorious Hour, *when in his Flesh he shall see God, even God his Redeemer, who shall stand at the last Day on the Earth.*

Not

Not only all the Saints on Earth, who *have received the First Fruits of the Spirit, wait for the Adoption, that is, the Redemption of the Body*; but the Saints in Heaven also live there, waiting till the Body be redeem'd from the Grave, and their Adoption shall appear with illustrious Evidence: when they shall all look like the Sons of God, like Jesus, the First Beloved and the First Born. The Spirits above, how perfect soever they are in the Joys of the separate State, yet wait for those endless Scenes of unknown Delight that shall succeed the Resurrection.

And there is abundant Reasons for it, to be drawn from the Word of God; for the Scripture speaks but very little concerning *the Blessedness of separate Souls*, in comparison of the frequent and large Accounts of the *Glory and Triumph* that shall attend *the Sound of the last Trumpet, and the great Rising Day*. It is to this blessed Hour that the Apostles in their Writings are always directing the Hope of the Saints. They are ever pointing to this glorious Morning, as the Season when they shall receive their Reward and their Prize, their promis'd Joy and their Crown; as tho' all that they had receiv'd before in their State of Separation, were hardly to be named in Comparison of that *more exceeding and eternal Weight of*
additional

additional *Glory*"——Would one imagine *Immortalists* should talk in this manner! But who can keep themselves from Inconsistencies, when attempting to reconcile *irreconcilable Things*!

And yet this Doctrine says CRITO, obtain'd in the Church very early.

It did, says PHILANDER, and has been so tenderly nurs'd there, that it has almost jostled out the Resurrection, and not a little perplex'd the great Scheme of our Christian Redemption: And what wonder indeed, when it looks with so friendly an Aspect, that it requires a narrow Inspection to see it otherwise, as we ourselves are an evident Instance.

You argue says CRITO, in this Case, with so much Authority, that tho' the Laws of Philosophy seem to run strongly against you, I must confess that Theology seems to adjudge you the Prize.

The Philosophy of Souls, says PHILANDER, is so abstruse, and the Philosophers here so intangled, confused, and divided, that tho' they have very well shewn, that as Men we are *wondrously made*, and as some of them rightly concluded, for *future Existence*; yet as the *Manner* of this was what their Reason could never attain to, and what must therefore, if ever, be learnt in a different School,

School, it evinces at once both the *Worth* and the *Truth* of the *Gospel*, as might be easily shewn, were there Time for it, more at large. But it is Time for us now, I believe, to adjourn till to Morrow.

When I shall expect you, says THEOPHILUS, to meet at my House. To which agreeing the Conference ended.

D I A L O G U E IX.

AS the Morning was agreeably Shady, after two or three Turns in *Theophilus's* Garden, it was propos'd by CRITO to sit in the Arbour, in which being seated THEOPHILUS began as follows.

I am amazed, says he to *Philander*, when I come to reflect on your Evidence, that I could overlook it so long as I have done. There is one Objection however that I have not mention'd, and which appears to be something considerable. It is taken from the Account St. *Paul* gives us of his being *caught up* to the *third Heaven*, and *Paradise*; from which it is not only inferr'd, that these two are two different Places, and the latter especially meant of the separate State, but also that the Soul is capable of celestial Pleasures, and can partake of Enjoyments of this Kind without a Body, he receiving
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these Visions at a Time as he tells us twice over, when whether he was *in*, or *out* of the Body *he could not tell*; that is, as some conceive when he was stoned at *Lystra*, and drawn out of the City, suppos'd to be dead, or according to others at his first Conversion, when he was three Days without Sight, and neither did eat nor drink.

As to the first of these Inferences, replies PHILANDER, that the third Heaven, and Paradise are different Places, and that the latter of these is the Mansion of separate Souls, it is I know an Inference which some have drawn from it, tho' as others think without any sufficient Reason. I grant indeed the Words of the *Apostle* do seem to intimate a certain Difference, or that the third Heaven and Paradise are not in all Respects one and the same; but then they may differ no otherwise than as the *Garden of Eden* did from that *Eden* in which it was situate; or as the most splendid and glorious Part of any Region does from the Rest of the Region around it. This I cannot but think the most easy and natural Sense of it, that he was not only rapt to the *third Heaven*, which must no doubt afford Scenes of a very extraordinary Nature, but even into the *Paradisaical* and most *blissful Part* of it, the City, Court, and *Paradise of God*;
but

but which that it is any Part of the *Domains of Death*, or intended to signify Scenes of *inferiour Happiness*, I see nothing at all in the Scriptures to tempt our Belief of, but rather Reasons that lead to the Contrary. And as for the other Inference, that Souls are capable of separate Happiness without a Body, it is not only an Inference, the *Apostle's Words* will hardly bear, but such as falls short of the Proof of a separate State if they would; as what has been, or may be, on special Occasions is *one Thing*, and what is common, or shall be *another*. Nor does it seem any Part of the *Apostles Doubt*, whether he was *alive* or *dead* at the Time he had these *Revelations*: but only whether he had them bodily, or only *mentally*, by Way of *Trance*, as we call it or *Extasie*.

You are very dextrous says CRITO, in warding off all the Proofs for Immortality; but what after all do you make of the Human Soul? Is it only the *Life* of the Body, or something distinct from it?

That's a Question, I own, says PHILANDER, I am not prepar'd for. I will not pretend to be wise beyond what's written, nor will I darken Counsel by Words without Knowledge. As God has plainly reveal'd a Resurrection, I can leave it to him to perform it without knowing further; nor do

do I doubt in the least but our Natures will well correspond with it, tho' it is not reveal'd to us *how*. If I should ask you, what *Life* is, perhaps you'd be puzzled to tell me, tho' you see and experience the Effects of it every Day.

It is very true, says THEOPHILUS, we know so little, even how to account what we experience daily, that in all Cases of this Kind we ought to rely on the Scriptures, and should not presume to ramble beyond our Guide.

As they have then brought us, says CRITO, once more on the Stage of the World, suppose we go on to enquire what Stage they conduct us to next?

With all my Heart, says PHILANDER, but here I resign to THEOPHILUS to take the Speaker's Place on him once again.

Let me then resume it, says THEOPHILUS, by Acknowledging first to *Philander*, that with Regard to the Point we have been last debating, I am so much the wiser for *Him*. We have been now for some Time among the silent Dead, sleeping quietly, and without any Impatience, till their Redeemer shall come to awake them: which tho' we were not inclined to assent to at first setting out. I believe we are satisfy'd now is the Doctrine of Scripture, and a

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Doctrine

Doctrine that seems to suit with every Part of it. I suppose I need not prove the *Resurrection*, nor indeed can I think it a Matter that stands in need of it, if we either rightly consider the Nature of God, or of Man: And that every moral Proof for a future Recompence is on the present Scheme a Proof of the Point before us. But however needless it may be to prove this, it may be useful perhaps to take a brief Survey of it, if it be only to shew us the Benefits thence arising, and which *Philander* has just replaced in their proper Light. For it is not now to be look'd on as only a trifling Addition; our *all* of future Happiness depends on it; nor need we therefore to wonder the Gospel should lay such a Stress on it; the Restorer of Life appears an endearing Character; and the abolishing Death an Affair of the utmost Importance. But our *Lord* did not merely come that we *might have Life*, but that we might have it as he says, *more abundantly*: that we might have it restor'd with Advantage, and with several, and glorious Improvements. *It is sown*, says the Apostle, *in Corruption, it is raised in Incorruption: It is sown in Dishonour, it is raised in Glory: It is sown in Weakness, it is raised in Power: It is sown a natural Body, it is raised a spiritual Body.* These are Ex-
pressions

pressions, which how unable soever we may be to attain the full Sense of, are yet expressive, as must be seen at first Sight of a much *noble Life* than the present. For then shall *this Corruptible put on Incorruption, and this Mortal put on Immortality*, and then shall be brought to pass the Saying that is written, *Death is swallowed up in Victory*. Then shall these our *vile Bodies*, these Bodies of our *Humiliation*, be form'd and fashion'd like *Christ's glorious Body*, and shine as the *Sun* in the Kingdom of our *heavenly Father*; as the *Brightness* of the *Firmament*, and as the *Stars* for ever and ever. Instead of *weak and feeble*, as at present, we shall then be as *Angels that excell in Strength*: and this our *natural, and earthy Fabrick* be changed to *Heavenly, Spiritual, and Angelick*. For these are also *celestial Bodies*, and Bodies *terrestrial*: But the *Glory* of the *Celestial* is one, and the *Glory* of the *Terrestrial* is another. And as we have born the Image of the *Earthy*, we shall also bear the Image of the *Heavenly* Not that *all the Dead* shall rise thus cloathed with *Glory*, or bear the Image of the *heavenly Adam*; for there is a twofold Resurrection, one of the *Just*, and one of the *Unjust*, of the former only of which we must here understand the *Apostle*, as it is not likely that any

such Honour shall fall to the Share of the Latter.

There are several Questions frequently started here, but which, tho' of great Perplexity, seem but of small Utility. Some are for supposing the Resurrection of the Just a thousand Years before that of the Unjust, and for introducing between them a thousand Years Reign of *raised Saints*; which according to some is extended to *all* in general, but according to others to *Martyrs* and *Confessors* only. Some again make this precede the *Conflagration*, and others on the contrary to follow after it; but both Sides labour under strong Objections, very easy to see, but that puzzle them extremely to answer.

I am so little acquainted, says CRITO, with these Opinions, that if it would not detain us too long, I should be glad of a little more Knowledge of them.

They seem, says THEOPHILUS, to have risen chiefly, and as some think wholly from the following Passage [Rev. xx. 1, &c.] *And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a Chain in his Hand. And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thousand Years, and cast him into the bottomless Pit, and shut him up, and set*

set a Seal upon him, that he should deceive the Nations no more, till the 1000 Years should be fulfilled: And after that he must be loosed a little Season. And I saw Thrones, and they sat upon them, and Judgment was given unto them: And I saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark on their Foreheads, or in their Hands; and they liv'd and reign'd with Christ a 1000 Years. But the rest of the Dead lived not again untill the 1000 Years were finished. This is the first Resurrection. Blessed and Holy is he that hath Part in the first Resurrection: on such the second Death hath no Power, but they shall be Priests of God, and of Christ, and shall reign with him a 1000 Years. And when the 1000 Years were expired, Satan shall be loosed out of the Prison, and shall go out to deceive the Nations, which are in four Quarters of the Earth, Gog and Magog, together them together to Battle: the Number of whom is as the Sand of the Sea. And they went up on the Breadth of the Earth, and compass'd the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven, and devoured them.

This the Millennaries contend is to be understood in a literal Sense; and to this

Resurrection are they wont to refer all that is any where said of the *new Heaven*, and the *new Earth*, of the *Resurrection of the Just*, and of the *new Jerusalem*; which is here meant, as they say, by the *beloved City*, in which the Saints then raised from the Dead shall reign with Christ for the Space, as St. *John* here says, of a *thousand Years*. But then if this be suppos'd before the *Conflagration*, or before the Destruction of the *Heavens and Earth which are now*, [ii. *Pet.* 3, 7.] it neither agrees with the Scriptures, nor yet with the Reason of Things. For to what End should the Saints be rais'd to live in this World, before the Wicked are all destroy'd out of it? Or where shall we find out Seats for their Reception? Seats worthy, or any way proper for such a Purpose? Or that it shall be worth their while to be rais'd to enjoy? And what even more than Madness must seize the Nations to attempt to war with this immortal Army: or to lay Siege to this heavenly City? And this too, even during the Time of the Day of Judgment, and in the very Face, as one may say of the Judges, who according to some shall reside there, or according to others, appear in his Glory in View of the Earth, the visible Deity, and august King. And if we suppose it on the other Hand
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after the *Conflagration*, and the *Perdition*, as *St. Peter* says, of *ungodly Men*, and in that *new Earth* wherein dwelleth *Righteousness*, it must puzzle us to account for these *Nations of Sinners*, or for the letting *Satan* loose from his *Confinement*, as is here said, to go out to deceive them.

These are Things that seem to militate strongly against the *Millennaries*, or against a *Millennium* in any such Sense as they contend for, let them place it wherever they will. There is nothing indeed *irreligious* in modern *Cbiliafm*, and I am so far from grudging the *Martyrs* this *Prebeminence*, that I could very readily give into his Opinion, if it was not encumbered with so many *Difficulties*, and some of them such as appear to be *unsurmountable*. And yet it is certain these Words do foretel a *Millennium* in some Sense, or in some Sense relate to a *Millennial Kingdom*, or to some such *Resurrection* of the *Christian Church*, as in which the *Souls* of the primitive *Martyrs* shall seem *reviv'd*, and the *Power* of *Vice* and *Anti-christ* be so abolish'd, that *all the Kingdoms of the World* shall become the *Kingdoms of our God* and of *his Christ*, and the *Kingdom and Dominion*, as describ'd in *Daniel*, [vii, 27.] And the *Greatness of the Kingdom under the whole Heaven*, shall be given to the *People of*
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the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.

And these, no doubt, must be happy and glorious Times, beyond any the World has ever yet experienced, and be as *St. Paul* says, [*Rom. xi, 15.*] as *Life from the Dead*, or as a Kind of *Resurrection* of the Church in this World; express'd here by a *Resurrection of Souls*, and a *first Resurrection*, in Order perhaps to distinguish it from that *true and proper* one, and that yet more *perfect Renovation* of Things that follows after it; as the *Camp of the Saints*, and which seems to confine it to the Church yet *militant*, may be also a Mark to distinguish this *beloved City* from the *City of God*, prepar'd for the Church *triumphant*; and the prior Reign for the Term of *1000 Years*, from that of *Reigning for ever and ever*.

You will presently see why I distinguish these Things, and that it has been chiefly owing to the Want of this, that Men have been so perplexed and divided, with regard to these Things as they have been. The *Chiliasm* have much to say, and much their *Adversaries*: and if in some Parts of the Argument Victory seems on *one Side*, it seems in others again on the *other*. For that God will have a Kingdom on *Earth*, not
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only *before*, but even *after* the true Resurrection, is not merely an Inference from some obscure and more mystical Passages; but from the general Stream and Current of the Scriptures; not indeed upon Earth in the present degenerate State of it, but in the Earth renew'd and purg'd from every Curse, and such as is not confin'd to the Term of a 1000 Years, but may continue for ought we know to all Eternity, neither subject to any Invasions from *Gog's* or *Magog's*, or any *Satanick* Attempts whatsoever. The Words of *St. Peter*, are so clear in this Case, that it is impossible for us to fix any Sense on them, without involving ourselves in a Labyrinth of Difficulties, that we shall find it very hard to get out of.

“ The Adversaries of this Opinion,” says *Dr. Burnet*, [State of the Dead, pag. 260.] “ convert into Allegories whatever has been said by the Prophets concerning this new Heaven, and this new Earth, and so pretend to elude it; but the foresaid Discourse of *St. Peter* about these same new Heavens and new Earth, can by no Strength of human Understanding, and no human Art, be resolv'd into Allegories, or wrested from the literal Sense. It is expressly ordain'd, and industriously instituted, to shew the mutable Nature of Things, and a successive three-fold

fold World; I mean the natural World, concerning which the Dispute was with those Scoffers. And it is remarkable, that by the Words *Heaven and Earth*, the *Hebrews* understood the visible World, or the Nature of Things. But let us, if you please, take a View of the Words of the Apostle, relating to this Matter. [ii Pet. 3, 11, 12, 13.] *Seeing then that all these Things shall be dissolv'd, what Manner of Persons ought we to be in all holy Conversation and Godliness; looking for, and hasting unto the Coming of the Day of God, wherein the Heavens being on Fire, shall be dissolv'd, and the Elements shall melt with fervent Heat. Nevertheless we, according to his Promise, look for new Heavens, and a new Earth, wherein dwelleth Righteousness.*

There are several Things in this Discourse of the Apostle, which compar'd with what precedes it, plainly discover, that the Words *new Heaven and new Earth*, are confin'd in their Signification to the visible and natural World: First, the Force, the Use, and the Signification of the same Words, or of the same Phraseology, in the Verses that are antecedent to it; Secondly, the very Form, Structure, and Context of the Speech, by which this Renovation is express'd; and lastly, the Time of which it relates. All these are so many Witnesses, which prove that

that the Apostle here speaks of material and real, and not imaginary and allegorical Earth and Heavens. As for the first Proof of this, the same Diction, or the same Manner of Speaking, no less than twice occurs to us in this very Chapter. In the fifth Verse of it we have, *the Earth and the Heavens which formerly were*, or which are past, that is to say, the antediluvian World. In the seventh Verse we have, *the Earth and the Heavens which now are*, that is, which are present to us, or the Post-diluvian World. Lastly, in the thirteenth Verse we find, *the new Heavens, and new Earth*, that are to come, that is, after the Conflagration. But now since, by the Consent of all, *the Heavens and the Earth*, both in the fifth and the seventh Verse, are to be understood literally of the material and natural Frame and Structure of the Earth and Heavens, I would fain know by what Right, or by what Rule of interpreting, we can be justify'd in wresting of the very same Words, or the very same Expression, in the same Chapter, in the same Context, in the Continuation of the same Argument, to a foreign Signification? So that by the first and second Passage, we understand the natural World; but a figurative and allegorical World by the third Passage; and this without the least Mark
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from the Author, that he has chang'd his Style, or the least Necessity on the Part of the subject Matter.

But now Secondly, the Form of this Discourse, and the Manner by which it is coherent with, and dependent on what pre-cedes it, both equally testify the same Thing. After the Apostle had describ'd the Burning of the present World, he adds, *But, or nevertheless we expect new Heavens, and a new Earth.* He substitutes these new Heavens and this new Earth in the Room of those that were burnt and perish'd, these then must be of the same Kind with those that perish'd, that is to say, material, and not allegorical; which is the same Thing as if the Apostle had said, tho' I present Heavens and the present Earth must one Day perish, as we have already explain'd to you; yet here will not be an absolute End, (which perhaps you suspect,) but only a Renovation of all Things; for we expect, according to the Promise which we have receiv'd from God, that other Heavens, and another Earth, in which the Righteous shall dwell, will succeed those which are now. But thirdly and lastly, since this new World, or this Renovation, be it what it will, is not to appear till after the general Conflagration, we may certainly infer from the Time, that
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by this Renovation cannot be understood any evangelical Renovation, (as our allegorical Adversaries are pleas'd to assert,) or any other in this Life. And these Arguments, unless I am mistaken, prove unanswerably, that the Heavens and Earth, in this Discourse of the Apostle, are to be taken, according to the genuine Force of the Words, and the manifest Nature of the Thing."

D I A L O G U E X.

YOU have heard, says THEOPHILUS, the Arguments of Dr. Burnet, for understanding St. Peter's *new Heaven and Earth*, in the most obvious and literal Sense of them: and so far as this, I believe, must allow that he argues justly. But when he comes to apply these Things to his *Millennium*, he is then obliged to produce Gog and Magog out of the Mud, which makes the whole but a *muddy Hypothesis*. Others again, on the contrary, are for only a moral Change here, and that all that is meant by this *new Earth and Heavens*, has only regard to the *Jew's Restoration*, or to their *Conversion* towards the End of the World, and *the flowing in of all Nations unto them*: or that these *new Heavens and Earth* mean only the Gospel State, in either a *lower*, as now, or

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a *higher* Degree of Perfection, as it shall be at this future Conversion. But this is giving such a wretched Sense of them, that by the same Way of interpreting we may explain away every Promise of future Happiness in all the Scriptures : nor indeed will the Words of *St. Peter* bear this Sense of them, or allow us to understand them of any thing antecedent to the *Coming*, as there express'd, *of the Day of God*. Whether therefore we take up with one, or the other of these Expositions, we find ourselves pinch'd and gravell'd with many Difficulties, and a certain Something within us remonstrates this is not the Sense of them. *A new Heaven and Earth*, and such as *wherein dwells Righteousness*, and a much more perfect State than any in this World, seems plainly here foretold by the Apostle, a State belonging to the Just in general, and in every Age and State of the Church whatever.

Let us then take the Words in this most natural Sense of them, and instead of applying them to *St. John's Millennium*, let us go on to apply them to a State still future ; and we may then understand them in the fullest Sense of them, and at the same Time free ourselves from much Perplexity. For *St. Peter* has nothing to do with *St. John's Millennium*, nor was it to his Purpose to concern

concern himself with it, or to take Notice of any other Scripture Promises than such as relate to the Righteous in general; but it being the Province of St. *John* to treat of the Christian Church in every Stage of it from first to last; he first describes its Oppression under Antichrist; then its Deliverance in the first Resurrection, or the millennial Reign of the Saints; and then after he has placed the Judge on the Throne of Judgment, and rais'd the Dead at the End of this Millennium, he introduces at last the new Heavens and Earth of St. *Peter*, but without either *Gogs* or *Magogs* to raise Disturbances, or any limited Time of *Duration*, and leaving the Just in the happy Possession of this *new World*, he then closes the Scene as St. *Peter* had done before him, and drops the Curtain on the Fate of Man.

This is what appears to me to be the Scripture System, and to agree with the Letter of Scripture the best of any: and as it helps us so easily over the principal Difficulties, we must not complain if some little ones still remain, or some few Phrases that we can't see the full Sense of. Nay, it is so far adapted indeed to every Party, that it gives them every Thing the most valuable in their several Systems, or that they can think it worth while to contend for. If it

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is earnestly pleaded by some, that St. *John's Millennium* means only a more prosperous State of the Church in this World: it is here explain'd according to their Liking. If others insist on the literal Sense of certain Scriptures, as containing a Promise the Just shall inherit the *Earth*, and all the Joys of the divine *Jerusalem*: it is granted them here in the fullest and properest Sense of it. And if others, disdaining all temporal and transient Enjoyments, pant after the eternal Delights of Heaven and Paradise, or the Enjoyments of God, and Christ, and Saints, and Angels: the new Heavens and Earth of the Scriptures have all that they wish for; nor can even their own favourite System, present them with more.

The Church shall *reign*, as is foretold, in this World, and the Power of *Antichrist* be crush'd and broken. *The Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob*; he shall restore the *Kingdom* to the House of *Israel*, and reign as King on the Throne of his Father *David*; and not only be own'd and rever'd as the *King of the Jews*; but as the *Prince of the Kings of the Earth*. All the Prophecies shall receive their Accomplishment, and the once suffering *Christ* shine the gloriously reigning *Messiah*. See then here a millennial Kingdom!

dom! but not of the Dead; but of Saints as yet living in this World: and a *Millennium* so far from hurtful to Christian Princes, that it shall be the Strength and Glory of their several Kingdoms! A Kingdom typical of one yet more glorious, and of a much more perfect Renovation of all Things e're long to succeed, when he that sits on the Throne shall say, *I make all Things new*: — *And he that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.* When the Meek shall inherit the Earth, (the new Earth wherein dwelleth Righteousness,) and shall delight themselves in the abundance of Peace. And the new Jerusalem shall descend from Heaven, the continuing City to come, [Heb. xiii. 14.] the Jerusalem which is above, [Gal. iv. 26.] and which cometh down out of Heaven from God, [Rev. iii. 12.] and the Tabernacle of God shall be with Men [xxi. 4.] And there shall be no more Curse: but the Throne of God and of the Lamb shall be in it; and his Servants shall serve him. And they shall see his Face; and his Name shall be in their Foreheads. And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light: and they shall reign for ever and ever. [xxii. 3, 4, 5.]

This some say indeed, is the *millennial*

City, or a City that shall come out of Heaven to grace the *Millennium*: while others contend it is only that *earthly Jerusalem*, that shall be rebuilt at the *Jews Restoration*. But if it is not meant of the *final Seat* of Happiness, or the future Habitation of *just Men made perfect*, it will be hard I imagine to find where this is treated of, or where the Scripture promises any Thing more magnificent, than what is apparently comprehended in this *Jerusalem*. For it is apparently join'd with the most glorious Promises of enjoying the *Presence of God*, and that for *ever*. The Wicked of all Kinds are excluded out of it, and assign'd their Portion in the *Lake of Fire*, which is expressly declar'd to be *the second Death*. It is twice proclaim'd that these Sayings are *true and faithful*. And as it is declar'd on one Hand, which seems to prove it of universal Concernment, *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in thro' the Gates into the City*: So it is expressly declar'd, on the other Hand, that *if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book*. But how is this to be done if we
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have no Concern with it, and it belongs only to *Martyrs*, or such as are yet *unborn*? In short whatever Men mean by this, when engaged in Controversy, yet when out of Controversy, all agree on all Sides, to borrow their best Accounts of future Happiness, from what is said in the Scriptures relating to this new World, and to this holy and heavenly City, nor can they mention a Promise in Scripture of any Thing greater, or more sublime, as I observed but just now, than is here to be found.

And “there is certainly,” as one says, [*Hort’s Sermon on the Kingdom of Christ.*] “no Kind of *Necessity* for our being removed, at any Time, from this our proper World to another, since *God* can render this World as happy as he pleases, his Presence being infinite, and his Glory capable of being display’d in ten thousand Worlds as well as in one; and in this World of ours as well as in any other Part of the Universe. Besides, if this Removal were to take place, and we were to be transplanted to some one Part of the Universe, suppos’d to be happy in a peculiar Manner, *our* World would then be rendered useless, and a Void be left in *God’s* Works. Nay, on this Supposition, as all other intelligent Creatures, who in the Scale of Being are superior to us, would

have an equal Title, at least, to this one happy Place, all other Parts of the Universe would be deserted. From these Considerations I am inclin'd to believe, that the Kingdom of God, as it respects *Mankind*, shall even in its most *perfect* State be enjoy'd here. And, as far as I can perceive, the holy Scriptures favour this Opinion; for St. *Peter* tells us, that even after the Dissolution of the Elements by Fire, we are to expect *new Heavens and a new Earth wherein dwelleth Righteousness*. This however I have no doubt of, that the Kingdom of God, so long as it continues under the *Administration of Christ*, shall be enjoy'd upon Earth."

I pretend not here to settle every nicety, nor am I dispos'd to dispute or contend about every Trifle. The *Tree* or the *Water of Life* shall be taken *literally*, or such as please shall take them *metaphorically*. They shall drink of the *new Wine*, if they please, in the Kingdom of God; or, if they please, they shall let it alone. These are small Circumstantials that little affect the main System; but that there shall come a Time when *the Meek shall inherit the Earth, and God's Will be done on Earth as it is in Heaven*, it must be very imprudent, I think, to dispute away these Things, unless we could substitute something more grand in their Room

Room, or feed our Hopes with something more sublime, than a *new Creation* form'd on Purpose for us,——a *City of God*,——Troops of *Angels*, and glorify'd *Saints*.——The *Judge* of all,——and *Jesus* the Mediatour.——If this will content us, the Scripture *new World*, has all this for us, and we must be very unreasonable, if all this will not do it.

As for my Part, says CRITO, it satisfies me very well.

But I must own, says PHILANDER, mine's such a roving Fancy, that I can hardly be satisfy'd with only *one World*.

I am sorry, says THEOPHILUS, that I cannot gratify you; but a new Heaven and Earth is no small Space to range in, and especially one that shall have *no more Sea*; and methinks when the Power of God is engag'd to content us, there can be no great Danger of our falling short of it: tho' as to what Communication may be open'd with other Worlds, or what Discoveries of them then be made to us, what new Improvements there may still be added, or how often the Scenes may be changed in the Days of Eternity, is what at present we cannot conjecture, and much less pretend to determine. The Scripture here thinks proper to draw the Curtain: And as all

beyond this is reserv'd in the Secrets of God, I dare presume to conduct you no further.

It is enough, says PHILANDER, I can trust to God: nor do I doubt in the least, notwithstanding my former Expression, but that *we shall be satisfied when we awake with his Likeness.*

I have often wondred says CRITO, at those lofty Phrases so often met with in the *Jewish Prophets*, and the pitiful Sense our Expositors commonly give of them, as if they meant no more than the Return from *Babylon*, or to express the Happiness of *these gospel Times*: but now I see they have a further Meaning, and that, as they some of them plainly point at St. *John's Millennium*, they some of them seem to carry our Views still farther, and even to lead us at Length to the promised *new Land of the Living.*

There is no doubt, says THEOPHILUS, but they often point there, and that however fulfill'd in a *lower Degree* in the *former*, their *perfect* Completion can only belong to the *latter*: when the End of the *perfect Man* shall be *perfect Peace*, and the Kingdom of *Grace* ripen into a Kingdom of *Glory.*

But there is an Objection to this I had almost

almost forgot to mention; and which tho easily answer'd, should not be quite omitted. It is that this Kingdom is stil'd in the Scriptures the Kingdom of *Heaven*; that our Saviour speaks of our *Reward in Heaven*, and of laying up for ourselves *Treasure in Heaven*; that our Conversation or Citizenship is represented as *in Heaven*; and our future Inheritance as reserv'd for us *in Heaven*; and that we are requir'd to set our Affections on Things *above*, and not on Things here *below* on the *Earth*. But to this it is easily answer'd, that *that* is a Kingdom of *Heaven*, which is set up or erected by the God of Heaven, or in which *God*, or the *Heavens* bear rule, let its *Seat* be whereever it will; and that as to every other Part of the Objection, it may be allow'd to be true in the strictest and properest Sense of it, without clashing any Way with this *Hypothesis*; that our Reward is at present in *Heaven*, and the *City* of which we are *Denisons*, and that we should not suffer the Things now *below* to engross our Affections, but should raise them to those *above*, where God and Christ are; and with whom our *Life*, as St. *Paul* says, is at present *hid*; but shall be reveal'd and made manifest at Christ's *appearing*, when he shall come, as foretold, and bring his *Reward* along with him,

him, and the *Jerusalem* which is *above* the *City* which has *Foundations*, whose *Builder* and *Maker* is *God*, the heavenly *Jerusalem* shall descend from *Heaven*, and *Heaven* and *Earth* shall make but *one* Society, according to his good *Pleasure*, which he has purpos'd in himself, that in the *Dispensation* of the fulness of *Times*, he might gather together in one all *Things* in *Christ*, both which are in *Heaven*, and which are on *Earth*, even in him. [*Ephes.* i. 9, 10.]

But are there not some Phrases, says CRITO, in the Description of this holy City, that seem to suppose it *prior* to the Day of Judgment, notwithstanding its being here represented as following after it?

It is true, says THEOPHILUS, there are some such Phrases, nor is it fit we should quite overlook them, such as, *that the Nations of them that are saved shall walk in the Light of it; and the Kings of the Earth bring their Glory and Honour into it; that the Leaves of the Tree are for the healing of the Nations; and that without are Dogs and Sorcerers, and such like*, which seems to look at first as if such were still at large, and had not as yet receiv'd their final Doom. To which may likewise be added, that after all this Description we find it promis'd, *behold I come quickly*. And it is this, I believe, that has pre-

prevail'd with most to think this City meant of the *Millennium*, or as descriptive of something *short* of our final Happiness. But it is not impossible to adjust all these Things, if we do but consider them with some Attention, nor do they seem to want any Thing more than a right Explanation to make them agree with the rest of this sacred Description. I would be far from positive in Affairs of this Kind, but think the following Sense of these Phrases may well be admitted of, as a probable Sense at least, if not the true one. By the Nations then of them that are saved may be understood all the saved of all Nations; and by the Kings of the Earth bringing into it their Glory and Honour, that all regal Honour and Glory shall there be concentrated. By the Leaves of the Tree being for the healing of the Nations may be denoted there shall be no more Sickness, as by God's wiping away of all Tears, is to be understood there shall be no more Sorrow: and by without are Dogs and Sorcerers, and such like, may be meant no more than that such are excluded out of it, or that none that are such shall be admitted into it. And as to behold I come quickly, being added to this Description, if it be only considered as a Description of something *future*, and as what

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is not to be in Reality till his *Coming*, we shall find it no Difficulty to account for this, nor need we labour to see its Propriety.

It may indeed be attended with some little Difficulty to conceive what can be meant by *reigning* in this *new World*, where there shall be none but the *Just* to reign over; but as this is not peculiar only to *this Hypothesis*, we are therefore no farther concern'd with it, than to use our Endeavours in common with others, to find the Sense of it. It may therefore mean, in the first Place, some peculiar Honours to be confer'd on *Jews* or *Christians* beyond all others. Or it may mean some peculiar Pre-eminence given to *Martyrs*, or to those of *superior Attainments*, and who may be rais'd above others as *Archangels* are above *Angels*, or *Kings* or *Rulers* above *common Men*. Or it may only mean to live in a *royal Manner*, or as we sometimes stile it, *like so many Kings*, in the full, perpetual, and secure Enjoyment, of even all the Delights that this *heavenly Kingdom* can yield, and which are more than at present can enter our Hearts to conceive. If we are generally apt, and as commonly thought with good Reason, to have high Ideas of the first Creation before it was sullied and deform'd by Sin, tho' yet this

this after all was but made for a State of Probation; what must we think then of one made on Purpose to recompence Virtue! And as the divine Reward of an approv'd Fidelity to that Sovereign King of Kings, and Lord of Lords, to whom be Glory and Power everlasting. But not to multiply any more Words on the present Subject, as the Time now calls on us to make an End, let me close with the following Hymn of Dr. *Watt's*, and which is so very suitable on this Occasion, that I dare say it will please you to hear it. It is a Scriptural View of the Kingdom of God among Men, and express'd in the following Terms.

1. **L**O, what a glorious Sight appears
To our believing Eyes!
The Earth and Seas are past away,
And the old rolling Skies.
2. From the third Heav'n where God resides,
That holy, happy Place,
The *new Jerusalem* comes down,
Adorn'd with shining Grace.
3. Attending Angels shout for Joy,
And the bright Armies sing,
Mortals, behold the sacred Seat,
Of your descending King.

4. *The God of Glory down to Men,
Removes his blest Abode;
Men the dear Objects of his Grace,
And he the loving God.*

5. *His own soft Hand shall wipe the Tears,
From ev'ry weeping Eye,
And Pains and Groans, and Grievs and Fears,
And Death itself shall die.*

6. *How long, dear Saviour, oh how long,
Shall this bright Hour delay?
Fly swifter round, ye Wheels of Time,
And bring the welcome Day.*

To which allow me, says CRITO, with
Thanks to you both for your Trouble, to
add these few Lines out of *Milton*.

*The World shall burn, and from her Ashes spring,
New Heav'n and Earth, wherein the just shall dwell:
And after all their Tribulations long,
See golden Days, fruitful of golden Deeds,
With Joy and Love triumphing, and fair Truth.*

The End of the Dialogues.

THE
APPENDIX.

Or LETTERS respecting the forgoing Subject.

LETTER I.

From CRITO to THEOPHILUS.

YOU will wonder, I imagine, at receiving this, and possibly think it a little unreasonable, that I should not only trouble you with Queries when present, but also when absent; and especially as I had declar'd myself so well satisfy'd before we parted; nor can I say I am otherwise now. But the Scheme of *Philander* does not meet with that easy Reception here in *Town*, that it met with from us in the *Country*. The common Opinion runs so strong against it, that some censure it as impious and irreligious, as tending to weaken our Obligations to a holy and righteous Life, to perplex the
Doctrine

Doctrine of the Resurrection, and in a Word, as a Scheme, which if *true*, should be rather *conceal'd* than made a Subject of publick Dispute. They urge that the common Doctrine of *Immortality*, however erroneous, still is a harmless Doctrine, and may be made to answer several useful Purposes, and such as cannot, they think, be answer'd so well without it. It is I own more especially *Philander's* Province to vindicate his Scheme from these Objections, nor do I doubt in the least his Ability so to do: but as I know that *Philander*, tho' otherwise very friendly, is no great Friend to writing long Epistles, it is for this Reason chiefly I apply to you, not so much for my own Satisfaction as that of others, tho' I likewise expect to learn something from this Application. I am very sensible that our Acquaintance is of no long standing, and yet I think I can venture so far to answer for you, as that you will not be very unwilling to answer this, and which will still add to the Obligations already confer'd on,

Yours, CRITO.

LETTER

LETTER II.

From THEOPHILUS to CRITO.

I Receiv'd yours, and as a Proof that I am not unwilling to answer it, instead of Compliments, send you the following. I am no Way surpriz'd at the Opposition you tell me you meet with in regard to the Scheme of *Philander*. The opposite Doctrine has prevail'd so long, that it is no Wonder if in some Men's Opinion it should be reckon'd impious even to doubt of it, and much more to profess a publick Disbelief of it. And yet that the Reverse of this favourite Opinion is really the Truth, is what I take it for granted is the Faith of both of us: Nor do I suppose you expect I should here go to proving a fresh what *Philander* I think has sufficiently proved already to be the true and genuine Sense of Holy-writ. And if so, who shall charge a true Doctrine of God with Impiety? Or as a Subject not fit to be brought into publick Dispute? It must be surely sufficient to wipe off Aspersions of this Kind, or should be at least to every professing *Christian*, if it can be shewn, as I trust it easily may in this Case, that the Doctrine thus objected to is taught in Scripture

ture, and that so far from obscurely, or in only one or two dubious Passages, that there are on the contrary numerous Texts that plainly favour it, and such as it is almost impossible to evade the Force of. But in what after all is it said it's Impiety lies? Is it that it tends to weaken moral Obligations, by representing the future Reward, as at greater Distance? It rather in my Apprehension greatly strengthens them; nor is it easy to think of a more powerful Motive *to work the Works of him that sent us while 'tis Day*, than that a *Night* is coming *when no Man can work*. It puts an End to every vain Surmise of any *Work* or *Wisdom* in the Grave, or any *Device* to better our future Stations. It gives at once a full and sufficient Reason why the Work of Life must be done while Life continues; and which is what we otherwise cannot so well account for, why as *Death* leaves us, so will *Judgment* find us. There is a Pass ge to this Purpose, I remember in Dr. Burnet, who tho' he does not entirely come into our Sentiments, helps at least to confirm them by the following Argument. "The Fate of every Man," says the Doctor, [State of Dead, pag. 117] "according to the Style and Account of the sacred Scripture, depends entirely upon our Actions in this Life? for in that to come there

there will be no Change, either of Manners, or of the Portion of Happiness, or Misery which we have merited from those Actions. *Whether the Tree falls to the South or the North in the Place where it fell, there it must lie,* says *Ecclesiastes*; which Saying is generally referr'd to the Death of Man, and his unchangeable Condition afterwards. And so they are wont to interpret *the shutting of the Gate* in the Parables of Christ. But St. Paul tells us that more plainly in the second Epistle to the *Corinthians*, and the fifth Chapter; *For we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or whether it be evil*: which Words seem to determine and fix the future Condition of Men, from the Actions which they have done, or ought to have done, during this present Life. But if another Life intervenes before the Day of Judgment, and a Life of that Nature, that it is as capable of good or of evil Actions, of Virtue or Vice, as is the present Life, than which it is of much greater Length and Duration; I see no Manner of Reason, why the whole Weight of Eternity, and of the future Lot and Condition of Men should depend upon this present Life, which is so short, so surrounded

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with

with Trouble, and to numberless Temptations liable, that other of much greater Moment being entirely neglected and esteem'd as nothing."

You see here that the Doctor intimates very plainly, that if there be any such Thing as an intermediate State, between Death and Judgment, capable of Action, it ought not, he thinks, to pass as of no Account; nor is it easy to see a Reason why it should do so. For if there may be Wisdom, Knowledge, and Device, and that too as some think of a more *perfect Kind*, when the Soul by Death has gain'd its Release from Body, and is by that Means qualify'd to know more than ever, it must be very difficult to assign a Reason why a Soul at such a Time may not turn *Penitent*, and freed from every bodily Temptation, and the Veil of the Flesh removed from before its Eyes, make a swift and speedy Advance towards God and Heaven. There is nothing in Nature that I can conceive to obstruct this: And the Case of our Death Bed Penitents seems to prove it. It must be own'd indeed, that it is but too often seen, that Sick Bed Penitents, as Health returns, are but too too apt to return to their former Vices: but then it is to be considered in this Case, that as Health returns, they are apt to be met

met with again by the same Temptations, and to be seduced again by the same vain Delusions that had so often beguil'd them before. But with regard to the Dead, their Case is widely different; they are neither suppos'd to be liable to such Temptations, nor to be deluded by such like Deceptions; the Eyes of their *Faith* must in that State be clear and strong, or if you had rather have it so, they *walk by Sight*, and must of Course be disposed to rectify all those Errors, that either Ignorance or want of Thought had led them into. And therefore if they are not to be judged, as there is no Reason to think they will be, nor so much as a Shadow of Proof for it to be brought from Scripture, till the second Coming of the Lord to Judgment, how hard must it be to keep them from flattering Hopes, that what either by their own, or the Prayers of others for them, by one or other, or by both united, tho' not immediately fit to stand in Judgment, they may yet acquire that Fitness before Judgment comes. This does not only pass with many for solid Reasoning, but is made by many a Part of their Faith; and tho' we as Protestants profess the contrary, yet did we know the private Thoughts of many Protestants, we should not find them perhaps such great Strangers to some secret

Expectations of this Kind, as we are generally apt to believe. They arise so naturally from the common Faith, or the common receiv'd Opinion of Immortality, that it is not easy for a thinking Mind to be always free from them. St. *Augustin* freely owns that this was his Faith, that some in the separate State might gain their Pardon, and Sins be pardon'd there which are not here. "As for temporal Pain, some endure it here, *says he*, and some hereafter, and some both here and there, yet all is over before the last Judgment. But all shall not come into these eternal Pains. (which notwithstanding shall be eternal after the last Judgment, unto them that endure them temporally after Death,) for some shall be pardon'd in the next World that are not pardon'd in this, and acquitted there and not here from entering into Pains eternal". [City of God. Lib. 21. Cap. 13.]

You must easily see, that such are not affected by this, as are for sending Souls to Heaven or Hell directly, and for an irreversible Sentence immediately pass'd upon every one, as soon as ever it has left the Body. But as this is a Notion exploded by most thinking Men, and such as has not the least Foundation in Scripture whereon to build it, the Belief of a separate State, as held at present, is but too much liable to produce such

such Inferences, and has in Fact been productive of Inferences highly injurious to the present Cause and Interest of Virtue; so far is it from favouring Virtue more than our's, as I shall shew more at large in my next; till when, with the greatest Sincerity,
I rest Yours, THEOPHILUS.

LETTER III.

THEOPHILUS to CRITO.

I Now go on, according to my Promise, to shew more largely the pernicious Use that has been made of the common Doctrine of Immortality. To Heathens ignorant of a *Resurrection*, the Belief of this no doubt was good and useful, and the Design of spreading it pious and laudable; but as to us who believe that the Dead shall one Day rise, and rising *bodily* be brought to *Judgment*, it is not only a Doctrine of no Necessity, but such as both may and has been abus'd to wicked Purposes, and to the hurting the Interest of that very Virtue it was intended at first to promote. You cannot but know, that this is the grand Foundation upon which the *Papists* have erected some of their greatest Errors. The Invocation of Saints, and Masses for Souls in Purgatory,

gatory, with a whole Cargo of idle, false, and senseless Stories, have all arisen from this one false Tenet. Remove but this, and their Religion totters, the *Virgin Mother* loses all her Worship, and a thousand *pious Frauds* lose all their Credit. I have just been reading in a *nameless Author*, a Story of this Kind, which is worth reciting, and should you chance to be dull may possibly entertain you. It is taken from *Causin*, a *French Roman Catholick* Writer, and which with our Author's Remarks on it I shall here transcribe.

One *Peter* of *Clugny*, surnamed (says he) the *venerable* tells us, that in a Village of *Spain* nam'd the *Starr*, there was a Man of Quality call'd *Peter* of *Engelbert*, much esteem'd in the World for his excellent Parts, and Abundance of Riches. This *Peter* of *Engelbert* (to make short of the Story) enters into the *Order of Clugny*, then an holy Order of Monks and Friars erected in *France*, and often told the holy Friars of a Vision he had seen in this Manner, the General of that Order requiring him punctually to relate the Particulars to himself and some others.

At the Time that *Alphonfus* the Younger, *King of Spain*, (which I take to be *An. Dom.* 1156, or thereabouts,) Heir of *Alphonfus*
the

the Great, warred in *Castile* against certain
 Factions disunited from his Obedience, he
 made an Edict, *That every Family in his*
Kingdom should be bound to furnish him with
a Soldier; which was the Cause that in
 Obedience to the King's Command, I sent
 (says *Engelbert*) into his Army one of my
 Household Servants nam'd *Sancius*, The
 Wars being ended, and Troops discharg'd,
 he return'd to my House, where having
 sometime sojourn'd he was seiz'd with a
 Sickness which in a few Days took him away
 into the other World. We perform'd the Ob-
 sequies usually observed towards the Dead,
 and four Months were already past, *we*
bearing nothing of the State of his Soul;
 when behold on a Winter's Night, being
 in my Bed, thoroughly awake, I perceiv'd a
 Man, who stirring up the Ashes of my
 Hearth, open'd the burning Coals, which
 made him the more easy to be seen. Altho'
 I found myself much terrified with the
 Sight of *this Ghost*, God gave me the Cou-
 rage to ask him, *Who he was, and for what*
Purpose he came thither to lay my Hearth
abroad? But he in a very low Voice, [as
 Spirits are us'd to do] answer'd, *Master, fear*
nothing, I am your poor Servant Sancius; I
go into Castile in the Company of many Sol-

diers, to expiate my Sins in the same Place where I committed them.

I stoutly reply'd, *If the Commandment of God call you thither, why come you hither?* Sir, said he, take it not amiss, [here the Spirit was mannerly] for it is not without the divine Permission. I am in a State not desperate, and wherein I may be help'd by you, if you bear any good Will towards me. Hereupon I required what his Necessity was, and what Succour he expected from me. *You know, Master, said he, that a little before my Death, you sent me to a Place where Men are not ordinarily sanctified; Liberty, ill Example, and Temerity, all conspire against the Soul, of a poor Soldier, who has no Government; I committed many Outrages during the late War, robbing and pillaging even to the Goods of the Church, [here is the Bottom of the Story in Monkish Times of miraculous Ignorance] for which I am grievously tormented. But good Master, if you lov'd me alive, do not forget me. [he should have said my Soul] after Death, I ask no Part of your great Riches, [for if he had, I suppose, they would little avail a Spirit,] but only your Prayers, and some Alms for my Sake. My Mistress owes me eight Franks upon a Reckoning between her and me, [good Husbandry, to have even Reckonings after he was dead!]*

Let

Let her bestow it, not for my Body, but the Comfort of my Soul, which expecteth it for your Charities.

I know not how, I found myself [says *Engelbert*] by these Speeches embolden'd; but I had more Desire to entertain it, than Fear of the Apparition. [tho' the Apparition seems rather to be afraid of his Master, seeing he pray'd him just before, *not to take it amiss.*] I demanded whether he could tell me News of one of my Countrymen, nam'd *Peter Dejaca*, who died a while since; to which he made Answer, That I need not trouble myself with it, for he was in the Number of the Blessed. [here he had good Correspondence in *Heaven*, tho' himself in *Purgatory*,] since the great Alms he gave in the last Famine, had purchas'd *Heaven* for him. From thence I fell into another Question, and was curious to know what had happened to a certain Judge, who lately departed into the other Life. To which he replied, Sir, speak not of that miserable Man, for *Hell* possesses him. [here his Correspondence was good in *Hell* also.] thro' the Corruption of Justice, which he by damnable Practice exercis'd, having Honour and Soul saleable to the Prejudice of his Conscience.

But

But now my Curiosity carried me higher (says *Engelbert*) to enquire what became of King *Alphonfus the Great*; at which Time I heard another Voice that came from a Window behind me, saying very distinctly, *It is not of Sancius you must demand that, [tho' before he knew the Affairs of Heaven, Hell, and Purgatory,] because he as yet can say nothing of the State of that Prince; but I have more Experience thereof than he: I deceasing five Years ago, and being in an Accident which gave me some Light of it. [so that Spirits have not all equal Knowledge we see, tho' one would think Sancius pretty knowing too.]* I was much surpriz'd (says *Engelbert*) unexpectedly hearing this other Voice, and turning, saw by the Help of the Moon's Brightness, [not by the raking of the Fire as he did the other Spirit] which reflected into my Chamber, a Man leaning on my Window, whom I intreated to tell me *where King Alphonfus was*. Where to he replied, *he well knew, that passing out of this Life, he had been much tormented, and that the Prayers of good religious Men much help'd him. [for else this Story had not been worth the telling,] but he could not at present say in what State he was*. Having spoken thus much, he turn'd towards *Sancius*, sitting by the Fire, and said, *Let us go, it is Time to depart*. At which,

which, *Sancius* making no other Answer, speedily rose up, and redoubled his Complaints with a lamentable Voice, saying, *I intreat you once again to remember me, and that my Mistress perform the Request I made you.*—Thus Heathenism (says this Author) brought in Superstition, and Superstition is now become necessary to be supported and continued, by reason of the great and many Advantages accruing to the See of *Rome* by it.

It must be allow'd indeed the *Protestants* are not chargeable with these Corruptions of the Church of *Rome*, nor do they give us Encouragement to neglect our Duty, in hopes of any future Expiations; but yet surely a Doctrine productive of Tenets of this Kind, or that gives us Room for any such Expectations, ought not to be pleaded for as of much *Utility*, or as tending to answer any one *moral Purpose*, which the opposite Scheme does not answer as well, or better: which instead of allowing us Time to prepare our Accounts after Death, erects as it were the next Instant the great *Tribunal*, and represents the Day of future Retribution, tho' in the Eye of the Living indeed at further Distance, yet with regard to the Dead as following Death so closely, that the Interim after it appears as nothing; they

they sleep, and instantly the *Trump of God* proclaims the Coming of the Lord to Judgment. If this is weakening *moral Obligations* it must be very hard to find out what can strengthen them, or what can urge us to improve *Time present* with greater Energy than Thoughts like these. As for the Effect this Doctrine has on the *Resurrection*, you may expect it discuss'd in the next, and in the mean while be assured, that I am,

Yours, THEOPHILUS.

LETTER IV.

THEOPHILUS to CRITO.

AS among other Objections made to the *Sleep of Death* it is alledged by some, that it embarrasses the *Resurrection*, by making it harder I suppose to conceive, how the very same Person can be rais'd to Life again, after a long Cessation of Life for many Ages. and such a Change perhaps of the material System, as seems to render its Restoration almost impossible ; tho' it may suffice upon this Head only to ask the Question, *Why it should be thought incredible God should raise the Dead*, it may be of Use notwithstanding

withstanding to consider it more distinctly, nor was I without some Thoughts of proposing it in our *former Queries*. But as I then look'd on it as an Objection arising only from human Ignorance, or the present Impotence of our Understandings, and to which the Power of God was a sufficient Answer, I did not chuse to trouble *Philander* with it. And indeed he that believes in the *prior* Part of the *Christian Creed*, and duly considers what those Words imply, *God the Father Almighty, Maker of Heaven and Earth*, will find no Reason to with-hold his Assent from what is contain'd in the *posterior* Part of it, *the Resurrection of the Body, and the Life everlasting*.

But before I proceed more immediately to consider this, let me a little enlarge on what was observ'd before of what great Importance the Resurrection is on this Scheme, to what, it is according to any Other. For if the Soul be immortal, according to common Conception, this great and darling Doctrine of the Gospel must appear as a Doctrine but of little Moment, and *the Redemption of the Body* seem an Affair so trifling, that I must confess I have often been puzzl'd to see the *Use* of it, and wonder'd the Scripture should lay such a *Stress* as it does on it. I have been often surpriz'd, as has been doubtless the Case of several,

veral, that a Return to *Corporeal Life* should be so much valued, as to be purchas'd for us at so dear a Rate, as that of the Death and Sufferings of our great Redeemer. For what are the Benefits, upon this Supposal, that are suppos'd to arise from all this mighty Labour, this great Purchase, and Labour of Love? Some perhaps will reply, that it was not so much the End of *Christ's coming*, to redeem us from *Death*, as it was to redeem us from *Hell*. But supposing this, the Question will still remain, of *what great Service is the Resurrection?* Or how is Death a *Punishment* for Sin, if we reap, as is commonly thought, such *Advantages* from it? Why so much Triumph over this *last Enemy*, if it is in *Reality* as great a *Friend*, as the common *Hypothesis* in this Case makes it? These are *Queries*, I own, which I never could thoroughly answer; nor do I remember any one that ever did, so as to give me a full Satisfaction.

In the common Scheme, instead of the *Sleep* of *Death*, we meet with *Life*, and the utmost *Activity*. The Soul is wide awake, and full of *Vigour*, and no longer confin'd by any material Fetters, mounts with amazing Speed the distant Skies, and shines a *Demi-God*. But who, that looks at Death in

in such a Light, can really look on it as any Enemy? Or as a Curse entail'd on Man for his Disobedience? Why should the Saints on this Scheme, *groan within themselves, waiting for the Adoption, the Redemption of their Bodies*? If a material Frame is really an Inconvenience, how shall we reconcile this with the most perfect Bliss, of which the human Nature is allow'd to be capable? Why did either our *Lord* himself resume his own, or give his Followers any such Expectations? If our Souls are *immortal* it concerns us little, whether these our Bodies rise again, or no, or whether we have others in *Lieu* of them, or none at all. A Soul that can live, perceive, and act without them, and that so much *better* too, if some think rightly, can have but very little Need or Use of them, or any Reason that I can see, to want or wish for them. The Heathen *Philosophers* were so far right, that the Belief of this was of itself sufficient without believing in a *Resurrection*, which if this were true, could answer but little Purpose, and would be rather a needless Encumbrance than any Thing else. And therefore if the *Sleep* of the Soul *perplexes* the Resurrection, by making it something harder to conceive of; yet as it greatly tends to shew the *Need* or *Use* of it, it so far paves

paves the Way to our *Belief* of it, and is indeed an additional Proof of it.

But in what after all does this mighty *Embarrassment* lie, that this Doctrine is said to throw on the *Resurrection*? If the Soul, tho' without supposing its *Immortality*, or its Power to continue *Sensation* without a Body, or without a Body properly dispos'd, may yet still remain *one* and the *same* individual Substance, the *Sleep of Death*, tho' of ever so long Continuance, can be of no more Avail to alter or change the Soul, or make us cease to be the *self same Persons*, than what we call a *dead Sleep* does at *present*, or that *Death like Resemblance*, occasion'd by some Kind of *Fits*. If you expect indeed I should define the Soul, or go about to determine precisely its *physical Essence*, you will find yourself greatly mistaken. *Philander* here I think was justly modest, and highly worthy of our Imitation. For tho' it can't be denied there is *unthinking* Matter, and that therefore all Kind of Matter is not endu'd with Thinking, there may yet for ought we know be *some* that does *Think*: as well as a great deal of Matter *void of Life*, and yet much on the other hand that seems *living Matter*. But be that as it will, I am no ways inclin'd to dispute it. Let the *Philosophers* settle it amongst

amongst themselves, our Faith as *Christians* is not much concern'd with it. It is enough for us to believe, as Scripture teaches us, that he that made us at first with *living Souls*, has declar'd his Intention to raise us again *after Death*, and that such as by a patient Continuance in well doing *seek for it*, shall then have *Glory, Honour, and Immortality*. And this is surely a better Foundation to build our Faith on, than any *Philosophy of Souls* whatever, in which the further we go, we but meet with the greater Perplexity, and as *Milton* says, in another Case, of the *fallen Angels*, can find "*no End, in wandering Mazes lost.*"

Let me add, that it does not seem to be quite so *reasonable*, to expect a *Reward* while consider'd as under a *Curse*; or that the Days of Eternity should have as many *Beginnings*, as there are different Times for every Ones *Decease*; not that I charge a Proceeding of this Kind with any *Injustice*, for God has a *Right* to reward or punish us when he pleases; but only *offer* it to be here *consider'd*, whether the *Reverse* of this does not seem to be much more *rational*, as well as more agreeable to *Scripture*; as it not only makes every Ones *final State* begin together, but puts an End in the *Interim* either to longing *Hopes*, tormenting *Doubts*, or worse torment-

menting *Fears*. I had almost forgot to take Notice of one more *Advantage*, that arises from this Scheme more than from any other. It must be very well known to all that know the Scriptures, that they teach us to look on, and value *long Life* as a *Blessing*, and a Reprieve from Death, tho' only for some few Years, as no mean Mark of the Regard of *Heaven*. And it must be own'd, that if Death is a total *Cessation* of *Life*, or of every *Sensation* of Life till such a Period, all additional Time upon Earth is so far *Gain* to us, as it is so much Time redeem'd from the Days of *Death*, the Days of *Silence*, and *Insensibility*. But if after Death our *Souls* then live in *earnest*, and much more *perfectly* than they did in *this Life*, and are remov'd from hence to other, and better Regions, and to which there is nothing upon Earth *comparable*; it is not easy to assign a Reason, why our *Blessed Lord* should call his beloved *Lazarus*, be it from *Heaven*, or *Paradise*, or where you please, and expose him again to Trials, and fresh Temptations, only for the Sake of sojourning a while longer *here*. But as I trust I have answer'd now your chief Objections, I shall add no more than that I am,

Yours, THEOPHILUS.

LETTER

LETTER V.

CRITO to THEOPHILUS.

I Am much obliged to you for the Trouble you have taken, in answering the Objections I sent you; but must trespass once more on your Patience by sending some fresh Ones. It is alledg'd, that *material Souls* is a plain Absurdity, and that we have not only no Instances of *thinking Matter*, but no Reason to think there is any such Thing in the World; and besides all this that there are certain *Texts* which will not bear *Philander's* Explanation; as that of being *absent from the Body, and present with the Lord*, which without a manifest Force on the Words can mean no less, than that we are *present* with the *one*, at the very Time, that we are *absent* from the *other*. Nor can less they alledge be inferr'd from that other Passage, in which he asserts his *Desire to depart, and to be with Christ*, and which he so expressly declares is *far better* than living in this World; since, let Time be of ever so little Account to the Dead, if the sooner he died, he did not think to be the sooner with Christ, why should he here give the Preference, as he plainly does, to the *Man-*

sions of Death before those of the *Land of the Living*? It is further urg'd, that he tells the *Theſſalonians*, that *God has not appointed us to Wrath, but to obtain Salvation, by our Lord Jeſus Chriſt; who died for us, as he adds, that whether we wake or Sleep, that is, as moſt underſtand it, whether we live or die, we ſhould live together with him.* And that when *St. John* is ordered to write, *bleſſed are the Dead that die in the Lord; yea, ſaith the Spirit, that they may reſt from their Labours,* if their Bleſſedneſs here means no more than their *reſting in Death*, that the Wicked are in this Reſpect as bleſt as they Your Answer to this will further oblige,

Yours, CRITO.

LETTER VI.

THEOPHILUS to CRITO.

AS the pretended Abſurdity of *material Souls*, as I have no where affirm'd or aſſerted, the *Souls are material*, but only that they *may be ſo* for what I know; it may ſuffice to reply, that notwithstanding all this Outcry of Abſurdity, there have been *great Philoſophers* who have thought it none; and that as I do not aſſert it, it is neither my Buſineſs

finess to prove it, nor does the present Argument any Way stand in need of it; since it may both be *material*, and yet *immortal*, and on the other Hand *mortal*, altho' *immaterial*. If the former of these Positions is call'd in Question, it may be easily prov'd from the Case of these our *Bodies*, which as the sacred Writings most expressly testify, shall at the appointed Time be invested with *Immortality*. Nor need we look any farther for Proof of the latter Position, than to the Case, as allow'd by most of the *Souls* of *Brutes*, and who if *matter cannot think*, as some contend for, must have *immaterial Souls* as well as *we*. As it is not therefore in the Power of *Philosophy* to determine this Point, or however to determine it with any Certainty, by any natural Arguments it can bring for it, and as we are blest with a so much *surer Word of Prophecy*, it must be both very unchristian, and indeed unreasonable, to go about to decide an Affair by *mere Philosophy*, which we have a *Book* in our Hands will decide for us so much better. Not that I mean we should foolishly reject as *useless*, any Arguments *Reason* affords for a *future Existence*, and which are many of them such, as are well worth our Consideration, and tho' not to be set on a *Par* with those from *Scripture*, are yet doubtless of

Use, and may sometimes do very good Service to such as will hearken to no other Evidence, as well as *help* to strengthen the Faith of those that will. The Help of Reason therefore is so far useful, that how insufficient soever to make out the *Souls Immortality*, it yet affords notwithstanding such Proofs of *some future Existence*, as may be of Use to confirm us at least in the *general Faith* of it, tho' it cannot extend to explain the *particular Mode* of it, which must be learnt, as before observ'd, in a higher School, than mere *Philosophy* could ever boast of. But not to detain ourselves longer in canvassing this Point, let us now go on to the Arguments fetch'd from *Scripture*, and let us consider and weigh them impartially.

The first Passage you mention is where St. Paul tells the *Corinthians*, [ii. Cor. v. 8.] that *we are willing rather to be absent from the Body, and present with the Lord*. From which it is inferr'd that this *Presence with Christ* must be at the Time of our *Absence from Body*, and therefore cannot refer to the Time of the Resurrection; when we shall be invested with Bodies again. But admitting the Words, at first Sight, seem to carry this Sense in them, or that consider'd apart, as *Pbilander* observ'd, they seem to favour it; yet who, as he says, that duly weighs the

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Apostles Sentiments, both as express'd in his Writings to *this* and *other* Churches, but must plainly see this cannot be his Meaning? since even the *Antediluvians*, according to him, are not yet *made perfect*, nor shall be, as he says *without us*.

It may be objected, I know, that they may not as yet be *made perfect*, and yet may be *with the Lord* notwithstanding? and therefore Dr. *Whitby's* Remark upon the Words is this, that "we have not only Confidence at his Appearance, but always even in Death itself, that tho' it renders us absent from the Body, it will bring us Home to *Christ*, and to a nearer Fruition of him. Only here note, (says he) that according to the Doctrine of all the *Ancients*, the Souls of pious Men are not assum'd into the highest Heavens, or the immediate Presence of God and Christ, instantly upon their Departure hence, for thus only shall we be *ever present with the Lord*, [1. *Thes.* iv. 16. 17.] when by the Power of God, at the last Trump, we shall be rais'd up to meet him in the Air; this Promise being made at his second Coming to receive his Disciples to himself, that *where he is, they may be also*. [John xiv. 3.] But yet, (as he adds) according to all Antiquity, the Souls of pious Men, in the mean Time, are in the Place appointed for them with the Lord,

that is with him in *Paradise*, where they enjoy the Sight and Conversation of their Saviour by Way of Vision : For *Paul*, and the rest of the *Apostles*, says *Polycarp*, are in the Place appointed for them with the Lord. Not only in *Heaven*, says *Irenæus*, but in *Paradise* also our Saviour shall be seen, as Men are worthy to behold him. And this does *Pseudo-Justin* gather from this very Place, that the Souls of the Just go to *Paradise*, and converse there with Christ by Vision."

But how well soever this Sense may agree with some ancient Notions, it is after all but a very obscure One, and such as we should not lay too great a Stress on. We are to be present (it says) with Christ, but not immediately, or so as to enjoy the immediate Presence of God and Christ; for Christ is in *Heaven*, and we are to be only in *Paradise*; but we are to see and converse with him by Way of Vision, or he is to be seen as Men are worthy to behold him : that is, We are not really to be present with him, which it is here granted we shall not be till the *Resurrection*; but are allow'd, I suppose, in the mean Time to dream of him, or to see and converse with him in some unknown Manner, and to come to as near a Fruition as can be of Things at a Distance, or as Souls are capable of without

a Body. But is this *throwing Light* upon this Text of Scripture? or is it not either *darkening it by Words without Knowledge*? I must confess I was once heretofore of the same Opinion, but which too great a Regard for Antiquity led me into, rather than any circumspect Examination. I was too easily led, and prevail'd on by ancient Authority, to admit their Distinction between *Heaven* and *Paradise*; but between which I am satisfy'd now there is no more *Difference* than that acknowledged by our Friend *Philander*; and that we do but dream of being with *Christ in Paradise*, till, as express'd by the penitent Thief, he comes *into his Kingdom*, or sits as King upon his Throne of Judgment.

In the Epistle St. *John* was order'd to send to *Ephesus*, our Lord concludes it with this solemn Promise, [Rev. ii. 7.] *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God*: and which that it relates to the *last* and *final* State of Things, and not to separate *immortal Spirits*, to which we cannot in Reason suppose it of any *Utility*, must appear from comparing it with what we meet with of *the Tree of Life* in the *divine Jerusalem*. [Rev. xxii. 2. 14.] And if this be the Case, it is enough to shew us, that this so
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common Belief of theirs, however *Ancient*, or however the *honest Fathers* first came into it, is such as does not agree quite so well as it ought with the *Scriptures*.

As some however may be apt to value it for its Antiquity only, exclusive of any Thing else, I shall therefore oppose it by greater Antiquity still, which tho' it is not produced as of any *divine Authority*, is yet sufficient to shew us what was the *ancient Faith*, and that too, as reputed, of some of the *wisest* of Men. And in the mean Time it may help to administer some Satisfaction, that the Fathers in general so far *agree with us*, as to explode with one Consent the *unchristian Doctrine* of the going of Souls to *Heaven* or *Hell* immediately; and if we only consider whence they deriv'd the Doctrine of this so much contested *Immortality*, and how desirous they were to conform as much as possible to the *Philosopher's Sentiments* in Things of this Kind, we shall not be so much surpriz'd that they went *so far*, as that they did not more readily proceed yet *farther*.

But to refer to Times more antient still than these; as *Philander* mention'd only *The Son of Sirach*, passing by, without quoting, the other *Apocryphal Writers*; Let me now, tho' only as a Counter-Evidence to the mere human Authority of these *ancient Fathers*,
present

present you here with the Opinion of *Esdras*, and that of *Baruch*, with that of the *Jews* in the Days of the *Maccabees*; and in which, tho' we meet with nothing of this *Immortality*, we yet find them declaring their Faith in a *Resurrection*, and their Expectation, in common with us, of a general Judgment. For after Death, says *Esdras*, shall the Judgment come, when we shall live again: [2 *Esdras*. xiv. 35.] and then shall the Names of the Righteous be manifest, and the Works of the Ungodly shall be declar'd. And open thine Eyes, says *Baruch*, and Behold: [*Baruch* ii. 17.] for the Dead that are in the Graves, whose Souls, or, as the Margin tells us the Greek here signifies, whose Spirits or Lives, are taken from their Bodies, will give unto the Lord neither Praise, nor Righteousness. And if we go from hence to consider the seven Brethren, who in the Persecution under *Antiochus Epiphanes* were together with their Mother put to Death in one Day, because they would not transgress their own Laws at the King's Commandment, and were tortur'd, as *St. Paul* says, not accepting Deliverance; [*Heb.* xi. 35.] that they might obtain a better Resurrection; we shall find them professing their Faith in this so plainly, that it is impossible even for *Christians* to do it plainer.

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Thou, says one to the King, when he was just expiring, [2 Mac. vii. 9.] like a Fury takest us out of this present Life, but the King of the World shall raise us up, who have died for his Laws, unto Life Everlasting. These says another courageously, holding forth his Tongue to be cut out, and his Hands to be cut off manfully, These I had from Heaven, and for his Laws I despise them, and from him I hope to receive them again. It is good says another, being put to Death by Men, to look for Hope, from God, to be raised up again by him. I cannot tell, says the Mother, how you came into my Womb, for I neither gave you Breath nor Life, neither was it I that form'd the Members of every one of you : But doubtless the Creatour of the World, who form'd the Generation of Man, and found out the Beginning of all Things, will also of his own Mercy give you Breath and Life again, as you now regard not your own selves for his Laws Sake. And our Brethren, says the Youngest, who now have suffer'd a short Pain, are Dead under God's Covenant of Everlasting Life : but thou thro' the Judgment of God, shalt receive just Punishment for thy Pride.

It must appear I think hence, and with sufficient Evidence, that tho' the Souls Immortality was not received by these Worthies, they were not so ignorant of a Resurrection,

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as some among us would make us believe. *Their* Faith, as *St. Paul* to the *Hebrews* expressly tells us, had respect to *invisible Things* as well as *Ours*; and tho' they did not expect to be present with God immediately, but rather *saw* the Promises, as he says, *afar off*; they yet agreed with him in expecting a *Crown of Righteousness*, which the Lord the righteous Judge should one Day give them, and to all them also that love his appearing; or as it is express'd by the *Author* of the Book of *Wisdom*, [*Wisdom* v. 16.] that they should come in the End to receive a glorious Kingdom, and a beautiful Crown from the Hand of the Lord. And therefore not to trespass too much on your Patience, by prolonging an Answer, which you may think perhaps too long already; If it does not appear that *St. Paul* himself believ'd, that he should be present with the Lord immediately, or that either He, or his Fellow Apostles taught any such Doctrine; If in his *first* Epistle to this Church at *Corinth*, he has laid so great a Stress on the *Resurrection*, as to represent it as the very *Basis* of all our *Hopes*; and as the Learned conceive, is even treating of this in the Context, out of which this Objection is taken; [See *Whitby* on 2 *Cor.* v. 1.] If an intermediate *Paradise* has no Foundation, and almost all *Antiquity* with
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one Voice proclaim to us, that we must not expect an immediate Admission to *Heaven*, as all very well know, who are any Way vers'd in their Writings; it must surely be wrong to stretch the Apostles Words, tho' allow'd at first Sight to *seem* to have such a meaning, to a Sense we have so much Reason to *conclude* was never any Part of his *Intention*.

It is very well known the Scriptures are not *curious* to express themselves always in the *fullest* Manner, and that we must often look to more than a *single* Passage in order to find the Truths therein contain'd; and therefore as it is taught us so very plainly in other Places, that this *Presence with Christ* belongs to the *Resurrection*; as its *Insertion* here was a Matter of no Necessity, we should not wonder much at its *Omission*, or make an Omission of this Kind, of a *Christian Truth*, and which it is so very easy to collect elsewhere, a means of plunging in *unchristian Error*. But not to tire your Patience any further, let me here subscribe myself,

Your Friend, THEOPHILUS.

LETTER

LETTER VII.

THEOPHILUS to CRITO.

AS I suppose I have said enough to your first Objection, I now go on to that from the *Philippians*, where St. Paul professes his *Desire to depart and be with Christ*: but which as it is much of the same Nature, and import with that from *Corinthians*, the same Answer in general which serves for one may likewise serve as Answer to the other, Yet as it is thought, I presume, to contain some additional Weight in it, from that apparent Preference given here to *Death*, before that of a *Life*, tho' so useful as that of St. Pauls, that I may not be thought to conceal any Part of the Force of it, as seeing any Thing in it too weighty to make a Reply to, I shall here give you on *this* the Remarks of the same *Annotator*, that I presented you with on the *other*. He begins with observing that *Crellius* says upon this Place, that *because the Time between Death and the Resurrection is reckon'd as nothing, therefore the Apostle might speak thus, tho' the Soul has no Sense of any Thing after Death*. And then goes on to enquire, as by Way of Answer; but could St. Paul think a State
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of Insensibility so much better than a *Life* tending so much as his to the Glory of God, the Propagation of the Gospel, and the Furtherance of the Joy of Christians? could he call such an insensate State, *a being with Christ*, and a walking by *Sight* in Opposition to walking by *Faith*? [ii. Cor, 5, 7, 8.] He then goes on to observe, that others account for this by supposing the Apostles believ'd the Resurrection was then *at Hand*; and that some think he refers to some peculiar Privilege of being with Christ as an *Apostle* or *Martyr*. But as we have only to do with his Remarks, on *Crellius*, let us accordingly set ourselves to see the Force of them.

St. *Paul* owns very freely his *Life* was of Use to the *Church*, and was for this Reason perswaded it would be continued, and yet owns that his *Death* would be *Gain to him* notwithstanding; that is, according to some, because he should go to Christ, or according to others, converse with him by Way of Vision: But as the primitive Christians did not believe the *former*, any more than many modern ones do the *latter*, and the Tenour of Scripture seems neither for *one*, nor the *other*, we must either at last take up with the Note of *Crellius*, or wait till some Author can give us a better in *Lieu* of it. And if an insensate State is better than one of Suffering,

suffering, and St. Paul owns that such was the *Apostles Case*, that if in this Life only they had Hope in Christ they should be of all Men the most miserable, I cannot see it so absurd, for my Part, that he should give the Preference to a quiet Sleep before a more active State of so much *Hardships*; and especially if it is further consider'd, that the Time of this Sleep, is as nothing, and besides its releasing him from all his Labours, would convey him to Christ in Effect, as it were, the next Instant.

It is moreover very remarkable, that in this *Epistle*, he not only represents the *Resurrection* as the Object of his utmost Desires; [Chap. iii. 11.] but that taking Occasion to mention soon after, *our Conversation*, or *Citizenship*, as being in Heaven; instead of giving us the least Item of our going thither, or of any such Thing as our being with Christ till his second appearing, he immediately adds, *From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the working, whereby he is able even to subdue all Things unto himself.* Now, why should he look so much for our Lords Return, if he either expected to be with him in Heaven so long before then? Or however to see

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and converse with him in some happy *Paradise*, and into which his Soul should immediately enter after *Death*? Had he forgot the *Desire* he before express'd? Or that *being with Christ*, he had so lately mentioned? Or are we to look on him here as *explaining* himself more *at large*? I must freely confess, that the more I consider these Things, it affords me still new Matter of Surprize, that this *Apostle* should so long be quoted as favouring a Doctrine, which on so many Occasions he never makes any Account of, only because it seems to agree with what he says in some two or three Passages, but for which, on fairly comparing the whole of his Writings together, there does not appear to be the least Foundation.

As to the Objection brought from St. Paul to the *Thessalonians*, [i. *Thess.* v, 10.] it appears to *me* to be so very trifling, as scarce to merit or deserve an Answer. It was if you please to remember, from even this very *Epistle*, [Chap. iv. 13, &c.] that *Philander* produced to us one of the strongest Arguments against a separate State in all this *Apostles* Writings. For here the Apostle sets himself *professedly* to remove all such *Doubts* with regard to the *State* of the *Dead*, as might lead us to look on them as *lost* or *perish'd*, and to administer all the
Apostolical

Apostolical Comfort he could to put an End to *immoderate Grief* on that Occasion. Here therefore the common Doctrine of *Immortality* must, if *true*, have answer'd a most *useful Purpose*: nor is it even conceivable he should here omit it, would his *Faith* as a *Christian* have given him Leave to make Use of it. Had a *Philosopher* undertook to manage this Point, we should have been entertain'd perhaps with the *Romantic Rhetorick* of the Godlike Power of *Souls* when freed from *Bodies*! How the Soul exults in its recover'd *Liberty*! And flies from World to World with as much *Facility*, as the Birds of the Air do from one neighbouring Tree to another! *Some* of the *Antients* here indeed were very *modest*, and would not so much as allow that a Soul could get over a *River*, without paying a Penny to *Charon* for Use of his *Boat*. But these were mere *Philosophical Bunglers*, compar'd with some Others, that because *living Wights* they knew had need of such Things, must needs foolishly fancy the *Dead* must have need of them too, and that *dead Souls* could not fly over Rivers for no other Reason than because they saw it could not be done by *Living ones*.

But to leave these *wild Dreams* and return to the *holy Apostle*. He would not

have us, he says, to *sorrow for the Dead, as others which have no Hope*. But what does he say to us to *prevent* our Sorrowing? Is it that the *Souls* of the Dead are happy now in *Paradise*, and happier far than ever they were in this *World*? That they are present with *Christ*, or see him by *Way of Vision*; and are rejoicing in Company with other Saints in *Hopes of the Glory that shall be reveal'd*? This no doubt had been proper to assuage their Grief, and the very properest Thing he could have told them of. But instead of so much as the least *Innuendo* of this Kind, he only, as usual, points at the *Resurrection*, and directs them to *Comfort* themselves and each other with this, that *such as sleep in Jesus, God will then bring with him*. And who that seriously considers this, (with other similar Things to be met with in all his Epistles,) can imagine the Apostle should only a few Verses after, speak of *living with Christ* while we are, as he styles it, *asleep*? It is freely allow'd, that whether we *wake* or *sleep*, that is, are found at his Coming either *alive* or *dead*, we shall live together with him at this *Appearing*: But with what *Propriety* can we here suppose him to represent us as *Dead*, and yet *Living* together with *Christ*? Or as both *waking* and *sleeping* at the self same Time?

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We are taught, and profess to receive it as Part of our Faith, that our Lord shall come, as the *Creed* says, to *judge quick and dead*: But was any Man ever so weak as to argue hence, that the *Dead* shall be *Judg'd* while they continue *Dead*? Or that they shall not be *quicken'd* before they are call'd on to *Judgment*? And yet what more Absurdity is there in *one* than the *other*?

Your *last Objection* likewise appears to me to have as *little Weight* in it, if not less than any of them. For what, tho' the Sleep of Death is *alike* to all, *alike insensible* to all in general; does it make no Difference whether we wake to *Life*, or to undergo a terrible *Condemnation*? The Righteous certainly are blest in this, that all the Labour of the *Day* is over, and that after a quiet *Night of Rest* from all their Trouble, they shall wake to Scenes of *Bliss* beyond Conception. But with regard to the Wicked surely the Case is different. 'Tis true they also rest from present Troubles, but must shortly awake to such as are much more dreadful: nor are they happy in any Thing, save in their *Insensibility* of that terrible *Doom* that is *advancing* towards them. And yet who that has in him a Spark of Humanity left, that can find in his Heart to grudge them this *small Respite*,

pite, this senseless Interim between their Death, and that of rising to Eternal Judgment.--- But as I presume I have now given an Answer to all your Objections, Let me once more, as usual, sign myself

Yours, THEOPHILUS.

P O S T S C R I P T.

AS *Philander* has been at me again with his old *Objection*, that it seems to be too much *cramping* the celestial Happiness to confine the Seat of it to this *Earth* and *Atmosphere*, it would not I thought be unwelcome to send you a short Account, by Way of *Postscript*, of what has further pass'd between us on that Occasion. You may remember he started the same when you was here, and to which, tho' I made him at that Time but a brief Reply, he seem'd however for the present satisfy'd. But he has since so *seriously* renew'd his Wishes for a larger and more extensive *Sphere* to act in, that I plainly perceiv'd nothing less than an *infinite Space*, and a Power of visiting God's *whole Creation*, was sufficient to gratify his *high Ambition*. I was therefore oblig'd as seriously to remonstrate to him, that as *Contentation* was a Christian Virtue, and
God

God had seen fit to set *Bounds* to our Desires in this World, it was done with a View, not only to *present* Happiness, but to render us fit for the *future*; that it could not be otherwise than highly criminal for *limited* Beings, as all Creatures *must be*, to raise their Wishes to too great a Height, or to be impatient in any Case to break thro' those *Bounds*, that the divine Wisdom and Goodness has thought fit to set to them; and upon this reminded him of that *Tree of Knowledge*, that was set as a *Test* in the terrestrial *Paradise*, and to teach us to rest contented with such *Attainments*, as the Wisdom of God has thought proper to put in our *Reach*. This Remonstrance I found had the desir'd Effect. He readily own'd Our Happiness must be *bounded*, and that of Course the Desire of it must be *bounded* too: nor could he think of any other Bounds to set to it than those thought meet by the Divine Creator. I was pleas'd I confess to hear him acknowledge this; which yet as I told him must be either own'd by us, or we should otherwise never know where to stop our Wishing till we had even wish'd *Equality with God*. He repeated again, that he was fully satisfy'd, that as the future Happiness must have *Limitations*, it must be our Duty to bring our *Desires* to

suit our *Stations*, and to acquiesce as is fit in the divine Disposal. This main Point therefore gain'd, I had nothing to do but to shew him that the Seat of Happiness, tho' thus confin'd, or without exceeding of these *Scripture Limits*, may yet notwithstanding this be very glorious, even beyond all our present Conceptions; that the *new Earth* may possibly exceed the present, both with regard to its *Bulk*, and a larger Extension of *Atmosphere*; and that as we should probably then be enabled to move in *Air*, with greater Ease than we now do on *Earth*, and either to *walk*, or *fly*, at our own Discretion, and had all the Reason in the World to think, there should never be wanting Objects to *entertain* us in that new Creation form'd on Purpose for us, we might very well make ourselves easy with such a *Prospect*, and without wishing for *Power* too nearly approaching *Divine* for such Creatures as *we are* to admit the Hopes of; and that tho' I could not pretend to produce any Warrant from *Scripture* for what I was going further to add on this Head, yet that it was not impossible, nor yet improbable, but that the Earth in Process of Time might have several fresh *Renovations*, each still more glorious than its preceeding; and that God in his Wisdom and Goodness may

may likewise think fit to reveal to us the State of *other Worlds* besides our own, or perhaps favour some of a superiour Rank with a Visit *sometimes* to other distant Globes, and that may entertain us at their Return, with new and surprizing *Narratives* of the Wisdom of God, as display'd in other Regions, and to Beings of which at present we have no Idea; and in a Word, that without supposing a *general Transplantation* from this to any other Globe whatever, (which yet perhaps may some Time be the Case,) this Globe of ours may be made such a Seat of Happiness, as is enough to satisfy the most rais'd Ambition, that can be content with any Thing less than *perfect Godhead*. [See Dr. Watts on *Death and Heaven*. Pag. 73. and 191.] This was coming so close to *Philander's* most favourite *Passion*, and giving such ample Room for *Expectation*, that I could even read in his Countenance the Satisfaction with which he receiv'd it. I own, says he very alertly, this is not *promis'd* us; but as there is nothing, I think, in Scripture to *contradict* it, but rather a Liberty left us of conceiving *every thing*, that it is either fitting for God to bestow, or his Creatures to hope for; I am so well convinced of his great Grace and Goodness that let the Scenes of Happiness
be

be where they will, I make no doubt but the *Just* shall be *very happy*, and have Reason for ever to extol the *Grace* that first design'd them for that *glorious End*. He had no sooner said this, with a great deal of seeming Pleasure, than lifting his Eyes devoutly up towards Heaven, he repeated the following Words with great Solemnity,

*Prostrate I bow to thy superior Sway :
Man was not made to censure, but obey.*

7 AP 66

F I N I S.

